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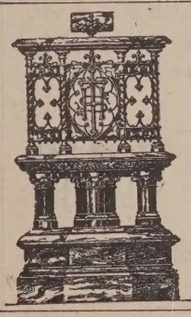

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The Living Church.

SATURDAY, SEPT. 19, 1891.

HYMN.

"Apart from blood-shedding there is not remission." Hebrews ix: 22.

BY THE REV. J. ANKETELL.

On Calvary's awful altar dying,
Thou hast our full atonement made,
So now, to Thy sweet succor flying,
We pray Thee, Jesu, grant Thine aid.

The blood of calves and goats forth flowing,
The scarlet wool and hyssop stem,
Were signs Thy sacred passion showing,
And Thou art shadowed forth in them.

In vain, in vain the weak contrition,
That would by works the sinner save:
Without Thy blood is no remission.
Thou only ruiest o'er the grave.

Now entered into holy places.
And throned in light above the sky,
Send down Thy Holy Spirit's graces,
That we may dwell with Thee on high;

That we may nevermore betray Thee
Like Judas, child of endless wrath;
But through Thy cross and death obey Thee,
Still walking in Thy holy path:

That, when the Day of days appointed,
Shall see Thee on Thy judgment throne,
We may be hailed as Thine anointed,
And Thou shalt be our joy alone.

BISHOP KNIGHT-BRUCE has resigned the see of Bloemfontein, South Africa, to accept the new bishopric of Mashonaland.

THE Bishop of Rochester is to have a suffragan. Canon Yeatman, vicar of St. Bartholomew's Sydenham. He will be consecrated at Michaelmas, and will take the title, Bishop Suffragan of Southwark.

WE are informed that ill health was not the reason for Mr. Webb's declination of the Nashotah professorship. The report probably came from the fact that the oculist had forbidden him to read Hebrew or even Greek by artificial light.

THE consent of a majority of the bishops has been given to the consecration of the Rev. Dr. Nicholson as Bishop of Milwaukee. The consecration will take place in St. Mark's church, Philadelphia, on SS. Simon and Jude's Day, October 28th. Dr. Nicholson will be enthroned in his cathedral soon after his consecration.

WHAT are our missionary bishops doing? We see this paragraph going the rounds:

There is no doubt that Bishop Leonard is determined to propagate the Protestant Episcopal Church in Utah in fine shape. Gen. G. writes from Salt Lake City, that he has already secured a "robed male cloister."

Here is an extract from the journal of another. We have always thought that it was the custom of the clergy to fish for men on Sundays:

July 19, Sunday. In camp. At 11 A. M. preached. We had a simple service and sang familiar hymns. The weather thus far has been beautiful, and our party seems to be greatly enjoying the life in the woods Trout fishing is excellent; and after the rather fatiguing experiences of the last three days, the quiet and rest of Sunday are especially grateful.

CANON KNOX-LITTLE is well known as one of the most eloquent preachers in the Church of England. Some time ago an ardent admirer was speaking enthusiastically to the late Dr. Magee of a sermon preached by the Canon in St. Paul's. "Yes, my lord," said the admirer, "Knox-Little is the greatest preacher in the English Church." "Do you really think so?" said Dr. M. "O, I see," said the enthusiast, "your lordship thinks, perhaps he's *Vox et preterea nihil.*" "Not at all," replied the witty Bishop, "I should rather say *Knox et preterea Little.*"

The Church Review recalls a characteristic incident in the life of the late Bishop Valpy French:

One noble incident in his career must be recalled. During the Mutiny the English at Agra were shut up in the fort, but the native Christians were refused leave to enter for refuge. Mr. Valpy French thereupon declared that he would go outside the fort and perish with the natives, and was proceeding to carry his threat into execution when the order was reversed, and the natives were afforded the protection of the fort.

A MARITZBURG correspondent writes to an English paper:

"It has been publicly stated that the malcontent party in Natal are now coquetting with the *soi disant* bishops of the three schismatical bodies known, respectively as 'The Reformed Episcopal Church,' 'The Reformed Church of England,' and 'The Free Church of England.' How far this may be the case, I know not; but if they descend so low as this, of course they, once for all, sever any possible connection with the Church of England." It certainly is true that overtures have been made—that is a better expression than "coquetting"—to the Reformed Episcopal Church.

THE new Archbishop of York was an army officer before he joined the Church. He tells the following story bearing upon that curious metamorphosis: He was born June 18, 1826, which date in that year happened to fall on a Sunday. "He's born on an anniversary of Waterloo Day," said a confidential servant to his father (the servant had been an old soldier), and you must make a soldier of him." The family nurse, on the other hand, contended that as the young gentleman was born on a Sunday, he ought to be a minister. Strange to say, both the suggestions were realized. Dr. Maclagan first served in India, and after his return home took holy orders.

THE literary executors of the late Canon Liddon have decided to give to the world a volume of sermons collected from his manuscripts and hitherto unpublished. Among these are the series preached at St. Paul's on Old Testament subjects, all of great brilliancy, profound spiritual fervor, and deep scholarly insight. It is understood to be the intention of Mr. Gore and Mr. Johnson to complete the "Life of Dr. Pusey" before issuing it to the public, for which a date cannot yet be fixed, instead of publishing it in separate volumes, so that the work of Liddon might be kept distinct. Nearly nine years have now elapsed since Dr. Pusey died.

WE give the full text of Bishop Leonard's important decision in the MacQueary case. The result seems to have disconcerted the counsel for the suspended minister, as they had anticipated a legal contest over the deposition. To use a nautical expression, the Bishop has the wind of them. Our remarks upon Dr. Newton's book will, we hope, tend to open the eyes of Churchmen upon the nature of the teaching of the school of which Dr. N. is an exponent. We shall take up the subject again. It cannot be too often repeated that John Wesley and the Methodism of the present day are far apart. A correspondent speaks his mind on the selection of the cathedral architects.

IN answer to a call signed by a few prominent men, there met at the Bible House, New York, June 25th, the representatives of a dozen missionary and benevolent societies to consider the question of a united religious exhibit at the Columbian Exposition in 1893, and the further question of erecting a suitable building for such an exhibit. Letters were read expressing sympathy with the proposed project on the part of a number of societies which were unable to send representatives. The following gentlemen, representing as many denominations, were appointed a committee of five, instructed to gain further information and authorized to call a second conference at a later date: The Rev. Josiah Strong, D. D., general secretary Evangelical Alliance; Rev. Joshua Kimber, D. D., secretary Protestant Episcopal Missionary Society; Rev. Adna P. Leonard, D. D., secretary Methodist Episcopal Missionary Society; Rev. H. L. Morehouse, D. D., secretary American Baptist Home Missionary Society; Rev. Alexander McLean, secretary American Bible Society.

THE chapel behind the high altar at St. Paul's Cathedral, London, is to be fitted up for the purpose of divine worship, an altar being placed there. It is here that the monument to Dr. Liddon is to be placed. This will make the fourth altar in the cathedral, the chapel of St. Faith in the Crypt, where the lay-helpers' and other services are held, and the Morning chapel having each a holy table. This transformation will do away with the strange practice of using the chapel space behind the high altar and reredos at the east end of the choir as a robing room at ordinations and as a sort of enlarged choir vestry. A beautiful window, from the studio of Mr. C. E. Kempe, has lately been fixed in the south transept of the cathedral. Some gilding has been added to the caps of the western towers, and the new dean, who has thrown himself very enthusiastically into the work of improving this great and majestic building, is anxious to gild portions of the dome. It is earnestly to be hoped that the permanent decoration of the cathedral may proceed as rapidly as possible, for although great things have been done since the advent of the late and present dean, the interior is still chillingly bare. The reredos is an enormous improvement, which only those who knew the cathedral before the erection of that much-contested work of religious art can fully appreciate, but much more remains to be done before St. Paul's can come up to the ideal of a grand Christian church.

AT the meeting of the Board of Managers of Missions, Sept. 8, 1891, the Presiding Bishop informed the Board that he has committed the charge of the missionary jurisdiction of Oklahoma and Indian Territory to Bishop Pierce, until there shall be an election, and that he has appointed the Right Rev. Dr. Atwill, Bishop of West Missouri, as the preacher at the Missionary Council. Communications were submitted from the Bishop of Rupert's Land and Mackenzie River, and from the missionaries at Anvik, Alaska. A contract was entered into with the United States Government for the present fiscal year for aid to the schools at Anvik and Point Hope, Alaska, up to the limit of $1,000 for the former, $2,000 for the latter. The Commission on Work Among the Colored People reported the distribution of $55,950 for the colored work among seventeen dioceses, for the expenses of King Hall, the salary of a secretary, etc. Interesting letters were submitted from Bishop Boone and the missionaries in China, giving detailed accounts of the recent riots in that country, the substance of which has already been published. Up to the latest dates, however, no actual damage had come to our mission stations. The Bishop and Mr. Locke are pressing very urgently for the $3,500 yet remaining to be supplied of the $10,000 required for the new church building at Hankow. The important and interesting letters from Bishop Hare in Japan, received during the summer, were before the Board, the contents of which have already been given to the Church, and it was stated that the Bishop, having left Japan on the 29th of July, reached his home, Sioux Falls, S. Dak., on the 20th of August. The formal report of his work while acting provisionally as Bishop in Japan, is awaited with interest. The ecclesiastical authority at present is the Standing Committee, which is constituted as follows: The Rev. H. D. Page (president), the Rev. J. M. Francis (secretary), Henry Laning, M. D., and J. McD. Gardiner. Some adjustments were made in the scheme of the Japan appropriations for the present year, agreeably to Bishop Hare's final suggestion upon the subject. The present staff of Trinity Divinity and Catechetical School, in Tokyo, is constituted as follows: The Rev. Mr. Page, Professor of Pastoral Theology and Pastoral Care and the head of the school, the Rev. Mr. Tyng, Professor of Christian Evidences, the Rev Messrs. Woodham and Francis. In addition to this, the Rev. Messrs. McKim and Dooman will deliver lectures and the Rev. Arthur R. Morris, who, at the earnest solicitation of those in the field, is returning to Japan for a season, will give his entire time to the school.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

THE BISHOP'S APPOINTMENTS.

SEPTEMBER.

20. Good Shepherd, Momence, A. M. and P. M.
22. Christ church, Harvard, P. M.
27. Calvary church, Batavia, A. M.; Grace church, Hinsdale, P. M.
29. Opening of the seventh year of the Western Theological Seminary, Chicago, 10:30 A. M.

OCTOBER.

4. Church of the Mediator, Morgan Park, A. M.; Holy Trinity, Stock Yards, opening of enlarged church, 3:30 P. M.; Christ church, Woodlawn Park, P. M.
8. Meeting of the Diocesan Board of Missions, Church Club, 2 P. M.
11. Consecration of St. Paul's church, Riverside, A. M.
18. Christ church, Winnetka, A. M.; St. Paul's church, Rogers Park, P. M.
20-22. Missionary Council, Detroit, Mich.
28. Consecration of the Rev. I. L. Nicholson, D.D., Bishop-elect of Milwaukee, St. Mark's church, Philadelphia.

NOVEMBER.

8. St. John's church, Lockport, P. M.
15. St. George's church, Grand Crossing, A. M.; St. John's church, Irving Park, P. M.
22. Grace church, Galena, A. M. and P. M.
23. St. Paul's church, Savanna P. M.
29. Church of the Holy Communion, Maywood, A. M.; St. James', Dundee, P. M.

DECEMBER.

8. Grace church, Pontiac, P. M.
9. St. Matthias' church, Fairbury, P. M.
10. Christ church, Streator, P. M.
25. Cathedral, Chicago, A. M.

The offerings of the people at all official visitations for Confirmation, are asked for the fund to assist young men who are preparing for the ministry.

CITY.—Bishop McLaren blessed the Darius Hall Denton memorial altar in Grace church, on Sunday, with a special service of great beauty and solemnity. It was an occasion of especial interest to the parish because it recalled the life and devotion of an active Churchman whose memory is still tenderly cherished, as well as because of the magnificence of the memorial gift. After the processional hymn, the rector, Dr. Locke, standing at the chancel gate, said to Bishop McLaren: "Right reverend father in God, in the name of the rector, wardens, and vestry of this church, I ask you to consecrate to the service of God this altar erected by Mrs. Julia Denton to His glory and in loving memory of her husband, Darius Hall Denton, now with the departed." The Bishop then proceeded with the service of benediction as arranged for the occasion, after which the Holy Eucharist was celebrated. Bishop McLaren then delivered the sermon, taking as his text the words upon the frieze of the altar, "This do in remembrance of Me," and this passage from Solomon's song: "We will remember Thy love more than wine," in the course of which he said: "The altar represents the sustentation of the spirit by the gifts of God. How this sustentation is conveyed is not to be examined and explained. It is one of God's mysteries which we know by faith and cannot see. The altar is also the type of the eternal peace, and beneficence, and love of God—the noblest type that remains to a world delirious with intense temporal activity. It represents the great sacrament and the great atonement. The power of the altar has not passed away and it never will pass away. So long as men grow weary in the whirl and turbulence of life there will be those who in the silence of the altar will say: 'I will remember Thy love more than wine.'"

HIGHLAND PARK.—The new memorial altar and sanctuary at Holy Trinity church was dedicated on the 16th Sunday after Trinity by the Ven. Archdeacon Bishop. The church was thronged at the 11 o'clock service, which consisted of Litany and Celebration, preceded by a procession of choristers headed by a processional cross. This parish for the past two years has been under the charge of the Rev. J. W. Elliott, lately resigned, and through his indefatigable efforts the number of communicants now amounts to 100. The altar and reredos are of quartered oak, richly carved, raised on three steps with super-altar on which the vesper and Eucharistic lights are to be placed. Under the Catholic teaching of Father Elliott, a weekly and holy day Communion has been maintained, with a high Celebration on the first Sunday of the month.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Home for the Relief of the Destitute Blind possesses five lots at the corner of 10th ave. and 104th st., on which is a structure capable of accommodating 100 inmates. The edifice was built five years ago, and is large, well lighted and ventilated, and in every way planned to suit the purpose for which it is used. There are separate workshops, reading and dining rooms, for the men and women, a chapel, and reception rooms, and infirmaries for the sick, where they may receive every needful attention. There is no debt on the property. The society which manages the Home, had its origin in the earnest ministrations of the late Rev. Eastburn Benjamin, among the poor of the city, and in his experience of the sufferings of the destitute blind. Of this society, Bishop Potter is visitor, Mr. Edwin S. Coles, president; Mr. W. W. Culver, vice president; Mr. Horace Manuel, treasurer; and Mr. James McCarter, secretary. There is a board of lady managers, of which Mrs. S. O. Hoffman is treasurer; Miss Anna M. Underhill, recording secretary; and Miss Mary E. Hall, corresponding secretary. Among these managers are a number of the best known ladies in the city. The society aims to avoid debt in its current work, and therefore limits the number of inmates to the ability of its income to care for them. Of late the number has been increased to an average of 65 persons. But as 100 could be accommodated, did means permit, it is hoped that generous benefactors will still further aid in adding to the funds of the institution, until the full number of inmates possible is reached. According to the last report, the health of the inmates has been good. Needed medical attendance has been kindly rendered by a staff of physicians. The year began with a balance in hand of $1,635 56. Donations of $1,311, and subscriptions of $1,481 have been received, and other sources of income have brought up the total of receipts to $8,390.37. The expenses have amounted to $7,601.62, leaving a balance in hand at end of year, of $688.65.

St. Thomas' chapel maintains a Chinese Sunday school, of which Mr. James Pott, the publisher, is superintendent. It will be remembered that one of Mr. Pott's sons is a missionary in China, and another, the Rev. Wm. Hawks Pott, Ph. D., is minister of this chapel. The teachers for the Chinese are mostly drawn from the regular chapel congregation. The attendance of scholars, according to last report, ranged from 12 to 20. The exacting nature of the men's work, and the fact that they cannot safely leave their laundries without an occupant, are the causes for this variation. The men are grateful and attentive, and an influence for good is exerted. But the work is one of faith. The main fact that from Christian people, kindness and sympathy are extended to these strangers who are unfairly treated by selfish politicians, and barely tolerated by the public, must in itself do much towards removing the prejudice naturally formed in their minds against Christianity.

The Rev. Henry Anstice, assistant secretary of the House of Deputies of the General Convention, has arrived in New York on the Britannic, from a tour of Europe.

The chapter of St. Andrew's Brotherhood in St. George's church, is one of the most vigorous in the city. The reports of its committees indicate a great variety of work. The reception committee attends at all services to the task of seating the congregation. The hospitality committee welcomes strangers (men) to the church, obtains addresses, and adds new members to the men's Bible class. Last year it took 133 names. The visiting committee has made 211 visits, and added 88 men to the Bible class. The committee on "Avenue A" mission, which includes 36 members of the brotherhood, has a very difficult field of labor among the roughest classes in the city. The work is full of discouragements, but a shifting congregation has been gathered, and much of result obtained, that may lead to yet larger things. The distributing committee has performed the task of giving out on street corners, printed invitations to the evening service and to parochial meetings. Nearly every Sunday some passers by are in this manner brought into church. The chapter and mission visitation committee has the work in hand of looking after the afternoon Sunday school and service of the church of the Holy Martyrs, under the venerable rector of that parish. They assist in the Wednesday night services, answer numerous inquiries from all parts of the city and from surrounding towns, for speakers on brotherhood matters, keep in touch with the local council and central organization of the brotherhood, and in general endeavor to look after all such work as is outside strictly parish limits. The influence of this committee is felt far and near in stimulating brotherhood work in other parishes. Annually a series of Quiet Days is conducted at St. George's Cottage-by-the-Sea, for which invitation is issued to brotherhood men in and around New York.

PATTERSON.—The ladies of Christ church, of which the Rev. P. T. Fenn is rector, have presented the parish with a pair of fine chancel lamps.

BREWSTERS.—The exterior of St. Andrew's church has recently been painted at the expense of Mr. Seth B. Howes, a wealthy parishioner. The ladies guild has completed some attractive improvements of the interior. The congregations are large.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

BISHOP'S APPOINTMENTS.

SEPTEMBER.

19. P.M., Greensburg. 20. P.M., Meade Center.
21. P.M., Dodge City. 22. P.M., Garden City.
23. P.M., Lewis. 24. P.M., Larned.
25. P.M., Great Bend. 26. Lyons.
27. A.M., McPherson; P.M., Newton.
28. Emporia.
29. Bethany Chapel.

OCTOBER.

2. Bethany, Reception.
3. Examination of candidates.
4. Ordination, Topeka.
11. A.M., Junction City; P.M., Wakefield.
18. A.M., St. Paul's, Leavenworth; P.M., St. John's, Leavenworth.
20 Missionary council, Detroit, Mich

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The chapter of St. Andrew's Brotherhood connected with the church of the Reformation held its first meeting for the autumn on the evening of Sept. 2d. There was a good attendance, and much interest was manifested. Work for the ensuing season was laid out and prepared for. Other societies of the parish have begun arrangements for the winter's activities.

During the vacation of the rector, the Rev. Turner B. Oliver, the services of St. Bartholomew's church have been maintained jointly by the Rev. H. E. Cotton, of Minnesota, and the Rev. Wm. T. Fitch, of Brooklyn.

The new rector of St. Mary's church, the Rev. W. W. Bellinger, who was long the assistant to the late Rev. Dr. D.N. V. Johnson in that parish, has just been enjoying the only real vacation in several years, after hard work.

St. Thomas' church, under the charge of the Rev. J. Clarence Jones, Ph. D., is arranging for its winter's work. Dr. Jones has just returned from a brief vacation in the White mountains, much invigorated. The chapter of St. Andrew's Brotherhood connected with this parish has been disbanded, but will doubtless be re-organized. The church, which was long a mission, has been up-built into an active parish under its present clergyman.

The Rev. Perrinchief Cameron is to succeed the Rev. Mr. Harding as assistant minister to the church of the Messiah. Mr. Harding, who was unusually popular during his long stay in the parish, is comfortably settled in his new charge at Lyons, N. Y.

It is proposed by the Sisters of St. John the Evangelist to open in the new Sisters' house in September, a limited school for training orphan or motherless girls. The requirements of the school will not prevent the occupation of the house as a place of residence for the Sisters, for which purpose it was erected. There is a real need of endowment for the house, in order to provide an income for its maintenance. During the summer the Sisters have in addition to their indefatigable work in Brooklyn, conducted Yemarsea Cottage at Belmar, N. Y., where fresh air rest was offered to working women and young girls.

GREAT NECK.—Mr. Harris C. Childs, of New York, has recently placed in All Saints' church, a window in memorial of his wife and daughter. The window, which is from the works of the Tiffany Glass Company, is divided into four sections, devoted to the symbolism of sacred music. The outer sections treat of the *Te Deum*, and the two central ones contain cartoons of two of Perugino's angels, each holding a musical instrument as an accompaniment to the voice which they are lifting in sacred praise. The design is rich in opalescent effects. This is the third memorial window placed in this church within a brief period.

MERRICK.—The energetic young rector of the church of the Redeemer, the Rev. Wm. Montgomery Downey, is putting new life into the parish. The ladies have by hard efforts recently raised over $600 for the needs of the church.

HEMPSTEAD.—The venerable rector of St. George's church, the Rev. Wm. H. Moore, D. D., who has been gravely ill for a long time, is now improving in health. Of late the parish has been served in its Sunday services by the Rev. Thomas S. Pycott, formerly pastor of St. John's church, Brooklyn.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA. — The corner-stone of the parish building of the church of the Holy Spirit was laid on the afternoon of Sept. 8th, the attendance being large in spite of the inclement weather. The services were conducted upon a temporary platform erected at the west end of the building, which had a canvass cover to protect those assembled from a drizzling rain. The building is at the extreme southern end of the lot at the south-west corner of 11th st. and Snyder ave., which lot is the gift of a layman connected with the south-east convocation. It has already reached the first story, is built of pressed brick laid in red mortar, and has a frontage on 11th st. of 29 ft., with a depth eastward of 67 ft., and will be two stories in height. In the absence of the Bishop of the diocese, the committee of convocation authorized the Rev. Samuel H. Boyer, priest in charge of the mission, to lay the corner-stone. Punctually at the hour named the reverend clergy, all vested in surplice and black stole, one wearing a straw hat as headgear, mounted the platform, when hymn 424 was sung by the choir as a processional. The Creed, Lord's Prayer, and collects, were said by the Rev. Mr. Boyer, and the lesson was read by the Rev. J. Karcher. Twelve verses of the psalm *Confitemini Domino* were antiphonally said by the priest and people, and the *Gloria Patri* was sung by the choir. The corner-stone was then laid at the north-west corner of the building, with the usual formula. Among the deposits may be named two cents, which was the sum total of the first offertory at the first service of the mission held 14 months previous, and one cent, the gift of the only child when the Sunday school was opened July 6th, 1890. The Rev. H. L. Duhring, secretary of the convocation, made a short address, commending the mission as to what had been done, and wishing them "good luck in the name of the Lord." Mr. Lucius S. Landreth, a lay member of the convocation, also addressed the assemblage with words of encouragement. After singing Hymn 276, the concluding prayers were said, and the blessing of peace was pro-

nounced by the Rev. Mr. Boyer. The Rev. Henry L. Phillips, rector of the church of the Crucifixion, was also present.

On Sunday, 3rd inst, Mr. George C. Thomas visited the memorial chapel of the Holy Communion, and addressed the Sunday school. He said that he preferred telling them something of interest to them, rather than they should hear it from any one else. After considerable thought and consultation, Mrs. Thomas and himself had decided jointly to erect at the corner of 27th and Wharton sts., a building, which may be used for all purposes in connection with the memorial chapel work. It will contain ample accommodations for the Sunday school and Bible classes, and also guild rooms, gymnasium, kitchen, etc., and thus fully meet the requirements for the future, and better provide for that which is now so rapidly and satisfactorily growing. The building will be begun as soon as possible, and it is hoped will be completed by Easter. The chapel will be used thereafter exclusively for divine service, and he did not feel that it should ever be diverted for any other purpose. Eventually the end wall will be removed, and the present infant school building will be converted into a chancel. By removing the partitions, considerable additional space can be made, and eventually transepts can be added. The new building will also be a memorial, and in affectionate remembrance of Mr. J. B. Moorhead and Mr. John W. Thomas, the loved and most respected fathers of the donors, Mrs. and Mr. Thomas.

The Episcopal Academy will re-open Sept. 24th. The chapel has undergone a marked improvement in the introduction of high oak stalls around its walls. These are subscribed for by former pupils of the school, the amount received going into the permanent fund.

The new Italian church of L'Emmanuello will be a revelation to those who see it for the first time, as it and the parish building are standing tributes to the zeal and energy of the Rev. M. Zara, the rector. The buildings are of the Roman order; and the interior of the church is bright with amber colored cathedral glass; the walls and ceiling are of a light terra cotta tint. The chancel furniture is yet to be supplied.

At the church of the Holy Apostles, Rev. C. D. Cooper, D. D., rector, various improvements have been made and are still under way. The coping of the church and the Sunday-school buildings has been recemented, and some necessary painting has been done to the church walls. The old furnaces are being replaced with new ones. All the windows on the ground floor are to be enriched with stained glass, representing scenes in the lives of the Apostles.

Bishop Whitaker is expected home about the 28th inst.

The Rev. John A. Childs, D. D., secretary of the diocese, who sailed hence Aug. 12th, remained but a few days in England, and returned Sept. 8th, in greatly improved health, after this short vacation of less than four weeks.

The Rev. C. H. DeGarmo, who, in May last, resigned his position as one of the assistant priests at St. Mark's church with the view of making a tour abroad, returned on Sept. 11th, and is now in town.

A series of special choral services, commencing at Evensong on the 16th Sunday after Trinity, is to be given at St. Barnabas' church, 3d and Dauphin sts. The themes for these services will be "Heroes of the Bible," and the first sermon will be on "Abraham, the friend of God," by the rector, Rev. O. S. Michael. Special music will be given under the direction of Mr. G. A. Hartmann, choir-master, and Mr. F. Childs, organist.

The will of the late Jabez Pitt Campbell, a bishop of the African Methodist Episcopal church, who died August 9th, was probated on the 5th inst. Ont of an estate of $20,000, over one-seventh is devised to various charities, mostly outside of his connection, and are to become operative at the decease of his widow. These various sums are to be invested, and the incomes arising therefrom to be paid to the legatees. The House of St. Michael and All Angels for colored cripples, of which Bishop-elect Nicholson is chaplain, is to receive in perpetuity the income of $500.

RADNOR.—The 177th anniversary of "Old St. David's" was celebrated on the 15th Sunday after Trinity, the services being conducted by the rector, the Rev. George A. Keller. The chancel was handsomely decorated with flowers. The Rev. J. S. Stone, D.D., rector of Grace church, Phila., preached in the morning, and in the afternoon, Miss Kate Shean assisted in the music. On the following evening, Sept. 7th, the vestry held a meeting in the Berwyn National Bank to discuss plans for improving the hygienic conditions of the church edifice. A further meeting, to be held at Wayne, Sept. 14th, is rendered necessary. A successful fair has just been closed, the proceeds to be used in purchasing furniture for the new rectory recently completed.

WEST CHESTER.—The Rev. G. Heathcote Hills, has accepted the rectorship of the Holy Trinity, to which he had been unanimously elected.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

LAMBERTVILLE.—The corner-stone of the new St. Andrew's church was laid on Thursday, Sept. 10th, by the Bishop of the diocese. The church was destroyed by fire Jan. 16th; since that time the people have worshipped in a hall near by, and are now about to move into a temporary parish building where the services will be maintained until the new church is finished. The laying of the corner-stone is interesting historically as well as locally. The new church will be the fourth in the history of the parish. St. Andrew's parish dates from 1723. In that year it was established, if not earlier, at Ringoes, six miles from Lambertville, and a church was erected about 1730. This church was in ruins in 1751, and a second one was built upon the original site in that year. In 1845, almost a hundred years later, a third church was built in Lambertville, which was found to be nearer the centre of population, and the one now in course of erection makes the fourth in the parish history of at least 168 years. The services of the day began with a celebration of the Holy Eucharist at 7 o'clock. At 2:30 the Bishop, the dean of the convocation, and a number of priests gathered at the parish building. The procession was led by Mr. H. S. Smith, who acted as precentor. He was followed by four musicians in uniform, next a vested choir of boys and men, then the clergy, followed by the vestry. The wardens carried the box to be placed in the stone, and the episcopal hammer, and the silver trowel. The procession moved around the outer foundation walls, singing a processional hymn. At the corner of the church on the Gospel side of the altar, the stone was suspended over the excavations. The box was put in place, the Bishop blessed the stone, and it was lowered into its place, and the Bishop descending alone to the foundation struck it thrice with the hammer and declared it laid as the foundation stone of St. Andrew's church, Amwell, in Lambertville. The Bishop then made an address in which he congratulated the rector and his people upon the success of their efforts to begin to rebuild their church in so short a time. It is to be noted that the stone laid as the corner-stone is, as it should be, the very first stone placed in the foundation of the church, and the whole edifice in fact as well as in sentiment, springs from it, even as the spiritual fabric of Holy Church is built upon Him Who comes first and gives her life and makes her strong because she is built upon Him. The Hewitt Bros. are the architects of the new church, which is to be 103 x 33, of stone. A valuable property has been secured adjoining the new rectory, and there is also a parish building used for chapel, Sunday school, and guilds upon the same glebe. The new bell, recast from the old one destroyed by the fire, was hung near the corner-stone, and its sweet tones, heard for the first time, expressed the gratitude and joy of the rector and his people at the good work begun after months of hard labor and patient toil.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

TROY.—During the summer, the property of St. Barnabas (the Rev. Geo. A. Holbrook, rector) has been put in complete repair. Work began on the mission house. The front wall was taken down and rebuilt, and the roof put in order. The guild rooms were made pleasant and attractive, by necessary papering and painting. The church has been re-decorated, and the interior is now exceptionally beautiful and complete. The roof was also repaired, and some outside painting done. Services were carried on with no interruption. St. Barnabas is a free church, the only one in the city, the doors of which are always open. The Daily Offices are said, and beside the Sunday Eucharists, early and late, there are Celebrations on Wednesday, Friday, and Holy Days.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

The following is the decision of the Bishop on the sentence in the case of the Rev. H. MacQueary:

"In the case of the ecclesiastical trial of the Rev. Howard MacQueary, the following supplemental entry and order is hereby made, to wit: Whereas, In pursuance of the findings and opinion of the ecclesiastical court of the diocese of Ohio, the Bishop of said diocese did on the eighteenth day of March, 1891, pronounce sentence upon the Rev. Howard MacQueary in the following terms named: 'That the Rev. Howard MacQueary be and hereby is suspended from the ministry of this Church until such time as he shall have presented to the Bishop satisfactory evidence that he will no longer teach and publish the views concerning the virgin birth and the resurrection of our Lord Jesus Christ, as set forth in the presentment and declared by a majority of the court to be contrary to the doctrine and teachings held by the Protestant Episcopal Church in the United States of America, and if after the space of six months from the time of notification hereof by the Bishop, he shall fail to comply with the conditions of the opinion herein set forth, he shall be thereupon deposed from the ministry of this Church.'

"And whereas, the said Howard MacQueary, by his attorney, J. H. MacMath, filed with us a written motion dated August 1, 1891, in which he claims 'that in pursuance of the recommendation of the court, the Bishop of the diocese pronounced a double sentence upon the respondent, and that the ecclesiastical court erred in recommending a double sentence, and that the Bishop erred in the sentence pronounced upon the respondent,' and in which he furthermore 'prays the Bishop of the diocese to annul and set aside all of said sentence pronounced except the sentence of suspension for six months from said 18th of March, A. D. 1891,' and

"Whereas, Canonical interpreters of great dignity and learning have expressed opposing opinions regarding the canonicalness of a deposition after the infliction of a suspension, as recommended by the court and prescribed by the Bishop; and

"Whereas, It is highly desirable that the action in the case be not only essentially just, but also secure against any reasonable charge of even technical uncanonicalness. Now, therefore,

"In view of the foregoing considerations we do hereby grant so much of the aforesaid motion as to set aside and annul all that part of the sentence of March 18th, A. D. 1891, which follows the clause 'United States of America,' that is to say, all that part of said sentence which relates to deposition; that same being by its own terms as yet inoperative and thus still subject to withdrawal by our order and decree. That part of the motion aforesaid which prays for an unconditional termination of suspension at the expiration of six months from the 18th of March, A. D. 1891, is overruled, and all that portion of the sentence of March 18, A. D. 1891, providing for suspension, is to continue in full force and effect according to the conditions therein specified; said portion being as follows, to wit: "That the Rev. Howard MacQueary be and he hereby is suspended from the ministry of this Church until such time as he shall have presented to the Bishop satisfactory evidence that he will not teach or publish the views concerning the virgin birth and the resurrection of our Lord Jesus Christ as set forth in the presentment and declared by a majority of the court to be contrary to the doctrines and teachings of the Protestant Episcopal Church in the United States of America.'

"Dated this fifth day of September, A. D. 1891. WILLIAM ANDREW LEONARD,

[Seal] "Bishop of Ohio.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

SALUDA.—The church of the Transfiguration was consecrated by Bishop Lyman on Tuesday, Sept. 1st. Bishop Howe and many South Carolinians spend their summers at this point, and the property may be said to be a gift from South to North Carolina. Besides the two bishops, there were present of the clergy, the Rev. John D. McCollough, dean of the convocation of Greenville; the Rev. Dr. John Johnson, and the Rev. Messrs. Alston, Kershaw, Bratton, and Du Bose. The church committee were the Hon. R. W. Shand and Dr. F. L. Frost. The musical parts of the service were in charge of Mr. Edward Bacon, who was assisted by a part of his choir from Spartanburg. Bishop Lyman preached, and seemed to be restored again to the best of health and spirits.

This building, which is virtually the work of Dean McCollough and his son, is a most Churchly and satisfactory structure, everything about it being in good proportion and well done. The altar and chancel furniture, including rood screen, reredos, and canopy, are all the work of Dean McCollough's own hands. The location is central and elevated, commanding a superb view.

MASSACHUSETTS

LINDEN.—The Rev. W. D. P. Bliss, has resigned St. Luke's church, and will give his entire attention to the cause of Christian socialism.

BOSTON.—Massachusetts' branch of the Woman's Auxiliary to the Board of Missions has resumed its monthly meetings. They began on Wednesday, Sept. 16th, at Trinity church. Mrs. Josephine Ellicott is the new secretary in place of Miss Paddock, who resigned.

SOUTHBORO.—The new chapel of St. Mark's school, the gift of August Belmont, jr., of New York, will be consecrated, Wednesday, Oct. 21st, and will be one of the first official acts of the Bishop-elect. At the harvest home festival in St. Mark's church, on Thursday, Oct. 15th, the Rev. John Lindsay, D. D., will preach.

FITCHBURG.—The contract for building a parish house has been signed, and Christ church will now find a larger opportunity for its various guilds and societies. There are two large Bible classes (one for men and the other for women) in this parish, and every facility is made use of to encourage and deepen the study of Holy Scriptures. The choral service, once a month, is successful and helpful in many ways.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The journal of the diocese is out, published by the Rev. Melville K. Bailey, secretary, and the Rev. Frederick W. Harriman, assistant secretary. The clergy list shows that there are exactly 200 of the clergy, counting the Bishop, in canonical residence. Following this is a list of the clergy in order of present canonical residence. From this it appears that the Rev. E. E. Beardsley, D. D., LL. D., is the senior presbyter in point of residence, having been ordained by Bishop Brownell in 1835, when his continuous residence began. The Rev. Benj. M. Yarrington, of Christ church,

Greenville, is senior in length of rectorsnip, dating from 1839. The Rev. Samuel Fuller, D. D., is senior in ordination, having been ordained by Bishop Hobart, in 1827. The Rev. Dr. Wm. E. Vibbert is fourth in residence, beginning in 1845. The Bishop of the diocese is fifth in residence, having been received from the diocese of New York in 1848. But he was ordained by Bishop Brownell, Sept. 2, 1838, and had his residence been continuous, he would have been second in order. One hundred and four of the clergy now canonically resident were ordained by Bishop Williams. The list of parishes and churches shows 147, of chapels and missions, 30; total, 177. All Saint's Memorial, New Milford, and Grace church, Norwalk, have been added to the parishes, St. Luke's, Stamford, to the chapels. The abstract of the Episcopal Address shows the number confirmed, 1559, the largest in the history of the diocese; 7 ordained to the diaconate and 8 to the priesthood. There are 17 candidates for Holy Orders. One church was consecrated, and 1 church opened, 2 chancels consecrated, 1 parish house opened, corner-stones of 1 church and 2 parish houses laid, and there was one institution. The Bishop visited 128 parishes, missions, chapels and places.

The summary of episcopal acts from 1851 to 1891—this being the fortieth year of the present episcopate—indicates that 41,166 persons have been confirmed, 96 churches have been consecrated, 32 churches opened (some of which were afterwards consecrated), 47 churches re-opened, 338 ordained to the diaconate, and 271 to the priesthood. This year, 18,198 families are reported, with 26,640 registered communicants. Under income and contributions, $260,656.82 was given for parochial support, $199,390.72 for parochial endowment, $52,574.15 for parochial work, $25,771.53 for diocesan work, $31,456.26 for domestic Church work, $5,736.60 for foreign missions, $1,704.12 for other charities; a total of $577,290.21.

The registrar of the diocese, Rev. Dr. Hart, adds to his report four valuable lists, of meetings of the convocation of the clergy of Connecticut, meetings of the convention of the Bishop, clergy and laity, of the Standing Committee of the diocese from 1796, and a list of the secretaries of convention. The first meeting of the convocation was held at Fairfield, March 29, 1739, the first convention, at Trinity church, New Haven, June 6, 1792, when Bishop Seabury was the preacher. The first member of the Standing Committee was the Rev. John Bowden, elected in 1796, though in 1790 the Rev. Messrs. Ebenezer Dibblee, Richard Mansfield, Bela Hubbard, and Abraham Jarvis were elected by the convocation to be a college of doctors. The first secretary was Rev. Philo. Perry, in 1792.

The Rev. Frederick W. Harriman has compiled a very valuable list of the parishes, with dates of organization, and year when each of the present buildings was first used. From this it appears that Christ church, Stratford, is the mother parish, organized in 1707. The oldest church edifice standing is Christ church, West Haven, probably erected in 1740. There are 147 parishes, 11 chapels and missions not parochial, 160 church edifices, 26 chapels annexed to churches, 13 parochial mission chapels, three chapels of institutions, 32 parish houses (including basements), and 97 rectories. It is a curious fact that there are 199 parochial houses of worship and 199 priests and deacons canonically resident.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

COLUMBUS.—Sept. 13th was made the occasion of the visitation of the Bishop of the diocese of Nebraska, and Harvest Home Festival as well. At this time one person received the Apostolic Rite.

There are in Columbus 54 confirmed persons. The Church has here a property worth $3,500, and free from debt. Steps are being taken toward the erection of a new church building. The first and greatest need is a good, energetic clergyman to direct this important work.

The town is an important one financially, and it is necessary for the church to be wide awake to keep pace with it. It is a growing, prosperous place, and full of energy in this world's affairs. Any clergyman would find a good home here, and much to encourage. There would be a fair compensation and a pleasant, convenient rectory. It is a desirable location on the main line of the Union Pacific R. R, and 92 miles from Omaha.

The services of the Church, during his summer vacation, have been maintained by Mr. F. M. Bacon, of Seabury Divinity School, Faribault, Minn., and candidate for Orders from this diocese.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—A substantial and attractive rectory, part stone and part frame, to cost $5,000, is going up on the beautiful lot adjoining St. Mary's church, Roland ave., the Rev. Wm. C. Butler, rector. This church has also just acquired possession of four acres adjoining their present cemetery, which will be used for extension of the burial ground. The whole property is one of the most beautiful within the city limits, crowned with oaks, and commanding extended views of country, city, and bay.

Referring to the proposed cathedral in Washington, the Bishop says: "As yet no plans have been made and nothing will be done in the matter until the site has been selected and the land given. This once settled, the project will be vigorously pushed, and I am confident that generous gifts will follow the endowment of Miss Mary Mann, of Washington, of land amounting to $80,000 in value. No special location is in view as yet, but I hope and think the site will be determined before the coming winter is ended. A great many considerations must guide the selection, as the cathedral will be designed more for the use of future than of present generations. The growth of Washington has been so great in the short time of the city's actual existence that it can safely be concluded that the size will be doubled within fifty years. Therefore the cathedral should be built in a location that would seem to promise a nearness to the heart of the future, rather than the present, city. I have no doubt that the gifts will be large enough to make the cathedral worthy of the nation's capital, as already there has been a deep interest expressed in the undertaking, which originated with two or three Washington clergymen and myself, and was first announced by me at the recent convention in May.

"After the site is selected and enough money contributed to begin the building, there will still be much time needed in which to consider architectural designs, which will be determined in some measure by the location of the ground. I think the ground should not cover less than ten acres to satisfactorily accommodate all of the minor buildings that will eventually form a part of the cathedral pile, such as the episcopal residence, the dwellings of the clergy working at the cathedral, schools, and institutes. All of this, of course, will take time, and although the present generation may see the buildings begun, perhaps within five years, and the cathedral in use perhaps in ten, many generations must pass before the original design is complete.

"All that we can do is to start the work which those who came after may help on until perhaps 100 years from now the people may look forward to its completion.

"It is the desire to have the structure erected on a grand scale, and it will probably cost about $2,000,000 in its entirety. The great English cathedrals have been the work of centuries, one generation building the nave, another the chancel, yet another putting in the transepts, until the original design stood complete.

"A cathedral is, of course, the main church of a diocese, and there the Bishop has his chair. The Bishop does not, of necessity, live in the cathedral town, but near it. In considering the question as to whether or not the episcopal residence will be changed from Baltimore to Washington after the proposed cathedral is in use, I feel that it will be solved in the next twenty years by the division of the diocese of Maryland into two dioceses, with Washington and Baltimore as their respective centres. There is no disposition on any part to make the division, and I think there will not be for some years to come, but the rapid growth of both cities and their surrounding country will, I believe, inevitably bring about the result in another generation.

CROOM.—The Rev. Ernest Smith preached and administered Holy Communion at St. Thomas' church, this place, on Sunday, Sept. 6th, at 11 o'clock A. M., and at the church of the Atonement, at Cheltenham, Sept. 13th, at 3:30 P. M. The offerings will go to the Bishop Claggett Memorial Fund of St. Paul's parish.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

LIST OF VISITATIONS.

SEPTEMBER.

27—Eighteenth Sunday after Trinity, A. M., Menlo Park, evening, Redwood City.
30—Meeting of Southern Convocation.

OCTOBER.

1—Meeting of Southern Convocation.
2— " " "
4—Nineteenth Sunday after Trinity, A. M., Garvanza; evening, Ventura.
5—Hueneme.
6—Santa Paula.
8—Carpinteria.
8—Ojai Valley.
11—Twentieth Sunday after Trinity, A. M., Santa Monica; evening, San Pedro.
12—Wilmington.
14—Anaheim.
15—Orange.
16—El Toro.
18—St. Luke, and twenty-first Sunday after Trinity, A.M., Tustin; evening, Santa Ana.
19—Oceanside.
20—San Luis Rey.
21—Escondido.
22—Fallbrook.
23—Murietta.
24—Del Mar.
25—Twenty-second Sunday after Trinity, A.M., St. Paul's, San Diego; evening, Coronado.
27—St. James', San Diego.
28—St. Simon and St. Jude, National City.

MILWAUKEE.

Racine College has begun the year under very auspicious and promising circumstances. The attendance is twice as large as last year. The officers of government and instruction this year are: Rev. Arthur Piper, S. T. D., warden; Rev. Henry O. Robinson, A. M., rector and head master, instructor in Latin and Greek; Rev. Watson B. Hall, M. A., instructor of mathematics, head of Kemper Hall; Winthrop E. Fiske, A. B., Harvard, instructor of chemistry and physics; Daniel E. Ewald, A. B., University of Michigan, instructor in French, German and music; Henry Schulte, cornet and violin: John P. Pearce, curator; Mrs. Rosa Brown, matron of infirmary; Mrs. Kate C. Strait, matron of Kemper Hall.

IN INDIA.

BY THE REV. DUNCAN CONVERS.

VI.

A night train took me from Narik east to Manmad Junction, where I had to wait for some hours for a train going north to Ahmadnagar. It was curious to see the natives, who were waiting like myself. They ranged themselves in long rows, squatting on their heels in a way which would have tired us in five minutes, and there sat like statues by the hour. So silent and motionless that one forgot they were alive, and was startled when they moved, as if something inanimate had come to life. None of the audible growlings or grumblings a crowd here would make under the circumstances, but, as if mutes, they waited patiently. The train took me as far as Lakh, where the Rev. Messrs. King and Brown, of the Ahmadnagar Mission of the Society for Propagating the Gospel in Foreign Parts (commonly called the "S. P. G."), met me, to take me to Koregaon, that I might see one of the stations. It was a pleasant ride in the tonga with them, over the upland, whose lately ploughed fields looked very black, to the village, about two miles away. Of course, we talked about missions in India. As the Nasik missionaries questioned the wisdom of having Christian villages, so did these question the wisdom of spending so much money, time and energy upon education. To my surprise, they asserted that evangelistic methods had not been fairly and persistently used in India. However, neither the readers of the LIVING CHURCH nor I know enough about it to profitably discuss modes and methods of work. The results of the efforts of this S. P. G. mission are full of encouragement. This, perhaps, is as good a place as any to tell the story of my own conversion about Indian missions. I landed at Madras with the idea that no doubt it was a duty to try to Christianize the land, but that there was no hope of ever doing so. The unchangeableness of the east, the subtlety of the Hindu mind, the power of caste, and the ill-success of past efforts were, I thought, enough to prevent any hope of success. The more I saw, the more I thought, made me better understand the conditions of the question. The visit ended by giving me a hope I should like to communicate to others. That India changes very slowly in most respects is quite true. But is not religion the one exception to this? Take the nature worship of the time of the Vedas without idols, and see how it has changed. It is quite unlike what Sir Monier Williams calls "Brahmanism," to distinguish the ritualistic, philosophical, mythological and nomistic phase which Indian religious thought assumed in the books of a certain epoch, from the earlier "Vedism" on the one side and the later "Hinduism" on the other. See the efforts made at internal reformation and change, each rising and falling in turn, like the waves of a troubled sea. Once India was Buddhist. Then partly by open persecution and partly by compromise whereby much of the other system was absorbed, Hinduism triumphed, and India was lost to Buddhism. Later on, Islam came, and her hosts were mainly converts from Hinduism, made by the sword, at first, then by the steady pressure of politics, but at a later time by the preaching of energetic teachers. Read Sir. Wm. Hunter's account of the revival and spread of Islam under the fierce Wahabi preachers of the early part of this century. Remember how like a kaleidoscope Hinduism itself is—one moment fixed and stable; a little more, and all regroups itself into new combinations—and how the people have been converted largely to Buddhism and to Islam in the past. Therefore they may be to Christianity. The "subtlety" of the Hindu mind seems to be nothing more than lack of balance in exalting an accident to become a fundamental; witness the anecdote in last week's paper, whereby one "proved" the Trinity to be true. It is not too "subtle" to be above learning from westerns. Caste is the power of Hinduism; but get into the crowded street cars of Bombay, or look at the throngs of natives on the trains, and you see that its hold is weaker than it was. Besides, missions have not so absolutely

failed. In the census of 1871, there were about 1,800,000 in India; and by 1881 these had grown to be 2,500,000—as nearly as possible, one per cent. of the entire population. I do not know what it was in 1891, not having seen the figures. During much of the past, Roman Catholic missions have been weakened by the Goanese schism. The East India Company for a long time prohibited mission work; its consent to allow a bishop to be sent to Calcutta, and, later, to Madras and Bombay, was most reluctant; and, most of all, the deadening effect of Christianity's "unhappy divisions." Once the Government would not allow a missionary to work as such, as it would be an attack on Hinduism, which it considered itself bound to protect from assault: but now, by the secular education it provides, it shatters faith in his ancestral religion in nearly every educated native, but without making him a Christian; it has put down Thugism, Sati, human sacrifices, and has, at least, checked infanticide and the licentious practices of the Maharajas of the Vallabha sect; and has reduced, in places, the number of women "married to the gods,"—in plain English, dedicated to prostitution in the temples, in spite of the cry (always raised) that these were, one and all, parts of religion. That Hindus submit, shows that they will not contend, to the death for their religion under all circumstances. That a secular power should insist on higher morality than a so-called religion, helps to enlist conscience against Hinduism, and this seems to be the path by which most converts come to us.

At Koregaon, the missionaries tried to make me understand how unlike the Brahmanism of the learned and the Muhammedanism of the books, was the mass of superstition they actually meet in the villagers of the Decan. They told me of Madhi, a place about twenty miles east of Ahmadnagar, where the tomb of Kanhoba is frequented by both Hindus and Musalmans, and the two sets of guardians eat together in private, but not publicly. He is said to owe his Muhammedan name of Shah Ramzan Mahi Savar to the fact that a large fish acted as his usual ferry boat across the Godavery. The messengers, fruit dealers, and mutton butchers, of the city, have so many Hindu practices, that it is hard to say whether they are to be classed as Hindus or Musalmans. Such things revolutionize one's ideas of India by showing the religion of the masses, while the books deal only with the leaders and the learned.

They took me about Koregaon, a mud-walled village, about half of whose people are Christians. We went into one house whose walls outside were adorned with cakes of cow-dung (the usual fuel) plastered on to dry in the sun. The one room, about eight feet by twelve, had no window; and, like the house in our Lord's parable of the lost coin, required the candle to be lit in order to sweep it. Yet it was neat and clean, with the mat bed rolled up on one side; and a broken mill to show the poverty. In another, two women ground at the mill, and illustrated vividly another New Testament expression. I had some of their bread or ground *bajri*, and found it to be without salt,—"Too expensive for ordinary use," I was told. The boys of the S. P. G. school were dining in the open air, each eating off a piece of plantain leaf for a plate. They stood up in a circle, and sang grace; afterwards they greeted me with their "Salaam." In the girls school, I found about a dozen little ones reading Marathi. The boys, in their room, I found working at arithmetic. Their native figures were queer to my eyes. They are taught the multiplication table up to thirty times thirty. Yet some coolly call them "ignorant barbarians." Can you say your table up to that? I can not.

We went into a house built on three sides of a small court, to find representatives of four generations, numbering fifty souls, dwelling there. I began to understand how villages in India need cover much less ground than with us. At the tomb of a *pir*, we found a group of men playing a game which they called "Indian chess." The board was in the shape of a plain Greek cross, and six cowrie shells did duty for dice.

Outside the walls, under a tumbling hut, was the village idol, a hideous, monkey-faced, rude image of Hanuman, smeared with red-lead. At the door, stood a dark, wiry man, with high cheek bones, flat nose and curly hair, clad only in a loin cloth. He had a curious bow in his hand. It had two strings, joined by a small square of cloth near the centre, and was used, I discovered, to shoot stones instead of arrows. He shot some stones out of it for my amusement, with wonderful skill. I asked, through the missionaries, "what was his occupation?" and was taken aback by the ready reply, "Thieving." He was a Bhil, a tribe which is kept under police oversight, and require a "chit" or note from the proper officer to allow them to leave the village.

Our round ended at the little church, which was soon filled with the people. There were no benches. The men and boys squatted on the mats on one side, women and girls on the other. A short service in Marathi was said. The hymns were sung heartily, if not melodiously. I preached to them, Rev. Mr. King interpreting. Did you ever try to preach through an interpreter? Never do so, if you can avoid it. The intervals when he is repeating what has been said, you spend in making your next sentence, which is sure to grow more and more complicated and involved. Each one is worse than the last. Whatever ardor you feel is checked by the stops. You grow balder and balder. You, yourself, the interpreter, and the congregation, are alike thankful when the end comes. Or, perhaps, your interpreter may serve you as one did a brother priest I know. The latter was preaching, and stopped the flow of his words, to give the other a chance to repeat them in the other tongue; but he said not a word. "Say that," said the preacher. "I knew you were going to say it, so I said that some time ago," was the astonishing reply.

After the service we drove to the station; and Mr. King and I took the train for Ahmadnager. On our way we passed the head worker of the Lakh canal, a Government work to irrigate the lands below should the rainfall for the year prove insufficient. At the station, a third priest of the mission, the Rev. Mr. Loughlin, met us with a tonga, to drive to the quarters beyond the city. It has the sound of luxury to talk of missionaries "keeping a carriage," doesn't it? No matter how poor the worn-out vehicle, or the ponies may be, it does not sound like poverty. But how are they to visit their forty or fifty villages off the railroad without some means of transportation? European skulls cannot stand the heat as Indian ones can. Sunstroke would kill the whole force in a week, if they should try walking or even horseback riding. I thought, as I took the seat of honor at the mission bungalow at Koregaon—a chair which had lost its back and one arm—and saw one of them on an old candle box set up upon end, and the other on a home-made, three-legged stool, that they, at least, kept the vow of poverty whether they took it, or not. The fourth of the staff, the Rev. Mr. Lord, called during the evening; but the head, Canon Taylor, was then in England.

Next morning I celebrated in the church, where venetian blinds form the clerestory windows and ventilate it well. After *chota hatzri* I was driven to the fort. Green parrots stared at us from the trees; black or grizzled vultures flapped heavily out of the way as if aware of their importance as scavengers, and indisposed to give us the right of way. Four cannons, planted muzzle down, marked out the big babhul tree, beneath which Lord Welling signed the treaty whereby Ahmatonagar fort was surrendered to the British. In the wide ditch, now dry, and planted full of trees, were a herd of sautel deer and a few larger blue ones. The fort's stone walls we entered by the gate; and, ascending the thick rampart of a bastion, had a wide-spread view. Past the cantonment, we drove to the ruins of Farah Bagh, once a fine building with a lake (now dry except in the rains) all round it, and clumps of mango and tamarind trees. We climbed up a half ruined flight of stone steps and got out onto the concrete dome which covers the central hall, to see the same view as from the fort. Now, farm products and instruments fill the rooms meant for the king, Burhan Nizam Shah I. Back to the S. P. G. mission buildings, and out in the other direction to the "Two and a half Sister's tomb," a Musalman tomb, now a school for girls. No doubt there is a tradition to explain the queer title, but I did not learn it. The room under the two domes is lofty, spacious, and handsome. On the lawn were the girls, nearly a hundred boarders, varying in age, I judge, from six to eighteen. A few of the little ones were in red dresses, such as children here might wear, but the others were in their native costume, with the *sari* draping gracefully over their heads. They sang two or three marathi lyrics. One was a bread making song, wherein the music was illustrated by gestures of sowing seed, reaping and grinding the grain, and all the movements of making bread. It was sweeter than any singing I heard in India; but, after all, they are not a musical people to our ears. The mission hope some day to build a new school, for which they have plans, to cost about $6,000. As the boys were having a holiday, I only saw their buildings. In the "Industrial department," however, the carpenters and blacksmiths were at work. Here, just as I had seen at Kandy, in Ceylon, and afterwards at Poona, they teach the boys some trade to fit them for active life. It is not taken for granted that all the boys will turn out catechists and lay helpers in the mission; nor are they to be too well educated to work with their hands. Common sense seemed to rule the plans and lines of work.

A minister of the Congregational mission called during the day, as "we were both Americans." I found that his parents had gone from New England as missionaries, he had been born in India, and, except when at school in Connecticut and at Yale afterwards, had spent all his life in Decan. I enjoyed his visit, although I could not share his hope "that Christian unity is nearly accomplished, for now we all sing the same hymns." I asked: "What hymns do you mean?" As it only occurred to him to name, "From Greenland's icy Mountains," and "Jesus, Lover of my soul;" I thought he had little grounds for so vast a conclusion. But if we could not agree in our hopes for the future, it was a pleasure to discover some mutual friends, of which we found quite a number. This leads me to remark upon the relations of our own missionaries in India to the Protestant ones about them. Several times the Church of England has fallen heir to the work which others have done. It was the case with early Lutherans' work, and again in Bishop Milman's time at Rangoon, and lately in what is now the new diocese of Chota Nagpore. In the presence of Hinduism, so overwhelming in numbers and in vileness, every one who "calls himself a Christian" is driven towards others of that name. In comparison with the abyss which separates even a Goanese from a Hindu, the differences between Christians seem small. He makes each missionary ask himself carefully just how much and just how little he holds to be "of the faith" which he dare not sacrifice. Speaking broadly, one can say that, although there are exceptions, yet the usual Protestant missionary discovers that his Calvinism (if a Presbyterian), or his Arminianism is not "of the faith;" and he holds it with less and less earnestness. In other words, he has less to hold him from us than his ecclesiastical brother who has spent his life in the United States. Our own men, on the whole, discover that belief in the historical Catholic Church is to them "of the faith," and therefore stand the pressure of heathenism far better than their Congregational or (even) Baptist neighbors. The little that I saw made me conclude that the presence and influence of idolatry tends to draw them to us much more than to send our men to them.

In the evening of the second day I drove to the station through Ahmadnagar to take the train for Dhoud Junction, where I was to change for Poona. Ahmadnagar I remember as the neatest and cleanest of unanglicanized towns I saw. It was indeed the Orient to find our way to the station barred by a train of slow-stepping, awkward, grunting, growling, snarling, biting camels. Of all bad-tempered brutes, the camels are the worst. Their title, "Ships of the Desert," is due, notably, to the fact that their motion is quite as trying to the novice as that of a tossing ship to the average landsman. The camels form my last recollection of Ahmadnagar.

The Living Church.

Chicago, Saturday, September 19, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THE New York *Sun*, in an article entitled the "Great Religious Contest," speaks of a movement "among High Church Episcopalians or Ritualists of the west to resist the advance of what are known as the Broad Church opinions." It is supposed that the alarm caused by the confirmation of Dr. Brooks is to take form in an organization in this particular part of the country. We are unable to supply any definite confirmation of this statement as our knowledge of it comes chiefly from the New York and Boston papers and from the disparaging words of a Boston clergyman about "extreme people out there." But we do not hesitate to say that the present state of things in the Church, of which the impetus given to the spread of revolutionary ideas by the confirmation of Dr. Brooks is one part, the spread of such views as those which Dr. Newton has been ventilating, another, and the unsatisfactory condition of some of the eastern seminaries, still another, may force loyal Churchmen to come to an understanding with reference to the defence of all that they hold most sacred. We may express our conviction further, however, that, if an organization is formed, it will not be "ritualistic" in the sense in which the public has hitherto used that word. Neither, in all probability, will it be confined to the west. Such an organization will be for the strengthening of the things which remain, "the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same." It will be in defence of the ministry, of the Prayer Book and the Constitution and Canons of the Church.

THE *Boston Herald*, playing with its readers as if they were children or had not eyes to see, has asserted that "there is no Broad Church movement." Others have spoken of peace, when there is no peace. But the *Sun* recognizes the existence in the Episcopal Church of a "great religious contest." It attempts to define the character of the parties to this contest, and is on the whole accurate, though we take exception to the statement that High Churchmen or Anglo-Catholics "desire to draw closer than ever the lines of the Church and Church authority." It is not a question of drawing lines closer, but of keeping them drawn where the laws of the Church have already drawn them. The *Sun*, however, is quite correct in describing the opposing faction as "those who would stretch or break them (the "lines") so as to include every variety of belief or unbelief also." It is also correct in saying that "One party would stick to dogma and compel adherence to it, the other would cast out dogma and accept some vague religious sentiment merely, as a qualification for Church membership." "The party of strictest and most exacting Churchmanship" "opposes the authority and traditions of the Church as a divinely organized body, with an indisputable historical record of its succession from the Apostles, to the shifting philanthropic sentiment and religious enthusiasm which would throw off the restraints of dogma and authority as shackles forged by men for the binding of the free and lofty impulses of the soul and confining the liberty of the intellect. It stands by the organization and insists on regularity. Its opponents are rather for what they interpret as the general spirit of Christianity."

THE *Sun* regards it as somewhat strange that the Church in the west should be particularly characterized by the stronger type of Churchmanship, just where it might be supposed that liberalism would have a more congenial soil for growth. It finds an explanation of this in the influence of Dr. De Koven, Bishop Seymour and others. The older Churchmen of the west know that men of a still earlier day, such as Kemper, Breck and Adams, deserve a part of this credit. But no influence of individual leaders is sufficient to account for the phenomenon. The reason why the stronger view of the Church has prevailed in the west is, we believe, precisely because liberalism has found here "a congenial soil for growth." It flourishes in city and in country. Men were detached from older traditions and conventions. They found themselves freed from the restrictions of an old environment. Liberalism thus had a clear field. Thus it has worked out its natural and legitimate results, and these are, in the average man, the grossest materialism, the frankest naturalism. Not only have "the free and lofty impulses of the soul" nothing to bind them, and the "liberty of the intellect" nothing to confine it; but *pari passu* the natural impulses of the body have a freedom of action unprecedented since the rise of Christianity, and men know no reason for self-restraint on any side, short of self interest or the limits beyond which social life would become impossible. It is the average man's interpretation of liberalism under circumstances which impose little hindrance in the way of giving to his interpretation immediate and practical effect. The only religion which can meet these conditions is one which has the power to oppose to them the authority of Almighty God.

THE MACQUEARY CASE.

As the time for the expiration of the sentence of suspension against Mr. MacQueary draws near, considerable interest and anxiety are felt as to the turn which this case may take. It will be remembered that the sentence pronounced by the Bishop last March, was suspension for six months, and deposition at the expiration of that period unless the accused should "retract and give evidence that he would no longer teach his errors of doctrine." The latter part of this sentence, that is the conditional deposition, the legal advisers of Mr. MacQueary, and perhaps some others, have held to be uncanonical, as the case of discipline was not tried under Canon 6 (given below) but under Canon 2, Title II., which does not seem to authorize the double sentence, as it has been called. However, the suspended clergyman at once sent to the Bishop his resignation of the ministry, and asked that steps be immediately taken for his deposition, presumably under the provisions of Canon 5. But this could not be done, inasmuch as there were ecclesiastical proceedings pending. It has since transpired that the suspended minister who was so eager to be deposed, and declared that he never could retract, has decided that he will not be deposed if by any technicality of law he can avoid it; that he will resume his ministry and continue to teach that which a duly constituted court has pronounced heresy, and for which he has been suspended and would be deposed had not the Bishop, in deference to technical objections, withdrawn the sentence of conditional deposition and declared that the suspension should continue until retraction is made. The lawyers now have another nut to crack and they are looking around, as Mr. MacQueary blandly says to a reporter, "endeavoring to discover if there is not some part of it [the sentence] which shall fail to stand under a strict technical examination." The Bishop has doubtless well considered his action in the premises and will enforce the sentence. But there is no knowing what legal traps may be sprung or to what length annoying litigation may be kept up. As the deposition of Mr. MacQueary was the purpose of the original sentence, in case of his persistence in defying the law of the Church, it should be brought about as speedily as the canons will permit. Action under Canon 6, Title 2, might be taken by the Standing Committee of the diocese, and unless some better course can be found, we trust that this will be pursued.

TITLE II. CANON 6.

Of the abandonment of the Communion of this Church by a Presbyter or Deacon.

§ i. If any Presbyter or Deacon shall, without availing himself of the provisions of Canon 5 of this Title [relating to deposition by request], abandon the Communion of this Church by an open renunciation of the doctrine, discipline, or worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese to make certificate of the fact to the Bishop of the Diocese, or, if there be no Bishop, to the Bishop of an adjacent Diocese, which certificate shall be recorded, and shall be taken and deemed by the ecclesiastical authority as equivalent to a renunciation of the Ministry by the Minister himself, and the said Bishop may then proceed to suspend for six months the Presbyter or Deacon so certified as abandoning the Communion of this Church. Notice shall be given to the said Minister by the said Bishop receiving the certificate, that, unless he shall within six months make declaration that the facts alleged in said certificate are false, he will be deposed from the Ministry of this Church.

§ ii. And if such declaration be not made within six months, as aforesaid, it shall be the duty of the Bishop to depose said Minister from the Ministry, and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed: *Provided*, nevertheless, that if the Minister so renouncing shall transmit to the Bishop receiving the certificate, a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings.

DR. NEWTON'S "CHURCH AND CREED."

I.

In his new book, Dr. Newton, not waiting for the action of the committee of enquiry upon his case, appeals to the bar of public opinion. He knows the value of a favorable public sentiment even in matters which belong to the sphere of judicial investigation.

We do not know why there should be any delicacy in reviewing a book like this without regard to the author's position at the time of its publication. There is no reason why if he chooses to disregard what some persons may consider as the proprieties which belong to the circumstances of the case, others should have any hesitation in meeting him on his own ground. If the committee of enquiry or the court afterwards is to be influenced from without, it is hardly fair to insist that

that influence should all be on one side. We shall, therefore, have no scruple in dealing with this book without any regard to circumstances which exist in the diocese of New York.

Of the three sermons which the volume contains we reviewed the first shortly after its appearance last spring in the public prints. We shall, however, make some further remarks at this time with reference to its leading subject, "the Church," which also supplies a part of the title of the published volume. The author in his introduction asks the question: "Is the Protestant Episcopal Church to be a Sect or Church?" It becomes interesting, therefore, to discover, if we can, what he means by a "Church." But this discovery is rendered difficult through the cloudy rhetoric in which he has cast his thoughts. His language is well "lubricated;" when we think that we have arrived at a definite idea it is liable to slip from the grasp and wriggle itself into something else. When all that has ever been understood by the word in question seems to have been overthrown, we are puzzled and confused to find it referred to after all in terms of attachment and affection. Altogether it has been a matter of real intellectual interest to endeavor to bring out into clear light a plain, intelligible statement of the author's notion of what the Church is and how it is distinguished from a sect. He lets us somewhat into the secret of all this when he remarks in the introduction: "I have sought, and I trust successfully, in all things, so to speak, as mindful of that great word of old: 'I, Prudence, dwell with Wisdom.'" But a little less "prudence" and more clearness of speech would have rendered him less liable to the charge of neglecting another great word of old about "multitude of words darkening counsel."

Of course we meet with the cant of the day: that the Church must not be "narrow"; that it must not be founded upon any theory; that it must not be "dogmatic"; that there is to be no theory of creeds, that is, no attempt to insist upon one meaning more than another. Enquiring further, we learn that Christ and His apostles did not aim to establish *one* Church; that the primitive Church knew no divine pattern, but experimented in patterns; that it had no separate order of clergy, no definite system of worship; that the Apostles' Creed was a later "evolution", and that there was no settled Bible. Churches are only divine as family and state are divine. That Church is most divine which "has most fully the divine life, which best does the divine work." The Church is not a monarchy, there is no visible "kingdom of God," but it is a republic, voluntarily formed by men, "their best thoughts and ideals and laws being the best manifestations of Himself." Creeds are not divine nor infallible. They are not final forms of faith, but ever-growing—keeping the outward moulds, but changing their meaning, for apparently, according to this thinker, the truth of God is not the same at all times. But although they contain errors and their meaning changes from age to age, as by the turn of the kaleidoscope, yet, "we may accredit them, in a real sense, with the authority of that Spirit whom we believe to be always inspiring the minds as well as the hearts of the people of God."

The writer acknowledges that "if there were a pattern Church given by the Head, then not to copy that pattern would be disloyalty to that Head of the Church." The consentient voice of Christianity for many ages has declared that there is such a Church. Dr. Newton says there is not. St. Paul and St. John were mistaken when they declined fellowship with heretics. "No one particular Church can claim to be the only true fold save by an arrogance which is excusable only on the ground of mental blindness."

Here then we have the idea of a Church which is not a sect. It is of this that he says, "Let us love and honor the Church." Let us endeavor to put it into plain language unadorned with the graces of rhetoric. We gather this as the general statement: Christ founded no Church, but men formed organizations as they saw fit, without any form of organization, or worship, or fixed belief. Somehow, contrary to what we generally observe in the history of religious divisions, these various societies tended to approximate, and in the end one Church was "evolved." But in later times it has broken up again, and the various organizations which now exist have equal claims to authority, because they represent the "best thoughts and ideals and laws" of men, and can show a record of good works. The superior merit of the P. E. Church is that one of its creeds, with a few elisions or evasions, lends itself in skillful hands to new interpretations—all its other formularies being cast aside as outworn or relegated to the realm of poetry. This institution, with no more than this to recommend it—an institution founded by men, like all the rest, and the greater part of which it is necessary to ignore or despise in order to make it rational, we are called upon to "love and honor" and be "loyal" to. This sounds very much like the maudlin endearments of a drunken man over his wife whom he has beaten into insensibility.

It is impossible to make out why it should be supposed that such an institution is anything better than a "sect," or how any amount of reconstruction, aided by the Spirit only as all other "folds" are aided, can give it a right to the name of a Church as opposed to sects, or why we should be exhorted to loyalty and love and honor for an institution which includes a mass of formularies of belief and worship and legal regulation which have to be rejected or explained away, and possesses, also, a host of clergy, who being wedded to the old paths, and absurdly calling themselves "priests," are opposed to the proposed transformation into an ethical and humanitarian society with an annex of lectures on Higher Criticism and Comparative Religion.

It must be a source of grief to those who regard Dr. Newton as the apostle of "charity," "liberality," and "comprehensiveness," to find in these sermons constant appeals to popular prejudice, injurious insinuation, and outright misrepresentation, with a very free use of such words as "arrogance," "narrowness," "bigotry." There is also the lofty assumption, always so effective with the average man, that the writer's own conclusions are those of all really enlightened men, "perfectly plain to most men," "perfectly clear to the unbiassed mind," plain, again, "to him who having eyes to see,—" "the folly and sin of ecclesiasticism," and the like. Such a method is very convincing, for, of course, nobody wants to be thought "biassed," or destitute of "eyes," or guilty of "folly and sin."

Dr. Newton has, upon his own showing, no right to accuse those who differ with him of arrogance and bigotry. It is true he finds it convenient generally to speak of them as holding a different "theory" from his own. But truth compels him to admit, in more than one place, that the difference really relates, not to a theory, but to a matter of fact. The question, as he puts it, is this: "Is the visible Church a divine institution in some peculiar, exceptional, miraculous sense, or is it divine only in the very real sense in which other great institutions of humanity may most truly be called divine?" And "on this question," he says, "turns every other ecclesiastical question, turns the question of the nature of religion itself." But surely this question relates to a matter of fact rather than to a theory, and the beginning of all difference between us is, that he denies certain facts which the Church has always affirmed. He admits that "if there were a pattern Church, given by the Head of the Church, then not to copy that pattern would be disloyalty to that Head of the Church." In this case we should suppose that no disciple of Christ's religion would have the right to call those who followed that pattern, either arrogant, bigoted, or narrow.

In common with the constant authoritative teaching of the Church, and a "host" of the clergy and faithful laity, we believe that the question is settled by an appeal to history; that is, to facts, not theories or speculations. That Dr. Newton does not accept the facts to which we appeal as true, or as having the character which they seemed to have, and which the undivided Church always attributed to them, does not, by any rules of logic (not to say charity), entitle him to apply this particular class of epithets to those whom his assertions do not convince. He is logically entitled to speak of them as blind or ignorant, since they lack the light which has been vouchsafed to himself. But we do not see why such terms as narrowness and bigotry might not be applied with propriety to those who, holding the view of the Church to which they belong, which is exhibited in these discourses, then go on to talk of "the magnificent mission to which she is called," with reference to other religious bodies, and to celebrate their own loving loyalty. Doubtless the various denominations will hail with satisfaction the reduction of the Church to their own position as claiming nothing more than a human institution under the overruling providence of God; but they are hardly likely after that, to greet the Protestant Episcopal denomination as possessing some peculiar and transcendent merit, fitting more than the rest, to be called a "Church," or to be the true center of unity and hope of the world. When she has been stripped of the special claims which she has always been supposed to make, she will cease to be a particular object of interest to the larger religious bodies of the country.

Here is a dilemma for those to ponder who are presenting the Episcopal Church as the hope of the future, the rallying point of unity, and the like; either the claim of that Church must be asserted upon the ground of an original divine origin and constitution, and hence as possessing an authority independent of the characters of the men who from time to time compose its membership, the weakness,

unworthiness, or even wickedness, of those set to be stewards of its mysteries; or else it must claim that it has a mission to lead and guide other Churches into one "flock," because it "has most fully the divine life," and "best does the divine work," for this is the criterion which Dr. Newton and his friends lay down. Which of these positions savors the more of arrogance and bigotry may be left to our friends of other denominations to decide.

LETTERS TO THE EDITOR.

THE CATHEDRAL ARCHITECTS.

To the Editor of The Living Church:

The qualifications of the favored architects are set forth in *The American Architect* of August 1st, as being fully summed up in the term, "youth and inexperience," and these raised to the highest terms, to quote again from our eminent authority, are "no crime."

No crime indeed to the ambitious possessor, but how shall the choice of such be designated? And upon whom will the condemnation fall if the selection shall prove "worse than a crime, a blunder"?

The trustees doubtless share the hope indulgently expressed by *The American Architect*, that these young and inexperienced men may improve as they go on. Apart from these faint praises, there seems to be no voice in all the land to even note the trustees' decision with contempt. This is the more remarkable as the echoes of a spirited discussion of a few months ago have hardly ceased, when the country seemed to be stirred to its very depths by partisan conflict over one audacious design, the offence of whose author was only originality. A crime common to men who think—to pioneers.

If not from their drawings, upon what plea have these architects been chosen? Are they known in the field of ecclesiastical architecture? Have they ever built a church? Their "youth and inexperience" would seem to preclude an affirmative answer. Have they spiritual training or insight? Are they learned in the traditions of the Church? If so, would symbolic meanings have been almost absent from their earlier designs, appearing upon their later ones as an after-thought, somehow suggested?

If they lack such training for their work, looking for it to come by suggestion, and with age and experience, are they not in the way of building as Jack, also of nursery proclivities, built? And may not the cock that crows some morn, wake the priests all shaven and shorn, to behold a wonderful edifice which may fitly be called "The Cathedral of the Great Expediency"?

In your issue of August 8th, the correspondent "H. B. W." touches, perhaps, the key-note upon which the judgment of the trustees has finally been proclaimed, "a falling from the high plane of principle to the popular one of expediency." Yet even so, among the four latest competitors could expediency have found none who might bring to the work of temple building at least a fellowship with the temple and its purposes? A man spiritually equipped, consecrated by a devout life under the Church's solemn ceremonials, to lay hands upon the Ark of the Covenant?

The old builders wrought with sanctified purpose and reared their glorious monuments in the fear and under the inspiration of the Great Master Builder. It may be these are such, and if so, well—years of experience may elapse before they are called upon to put their faith in practice. But, in or out of the competition, could none be discovered to engage in the work with experienced hand and brain inspired by the soul of the devotee?

The American Architect, in its spirit of professional optimism, speaks further of the "latest plans" of these architects as already showing the promised improvement, which leads one to ask, up to what point was the competition allowed to remain open?

Rumor whispers some almost incredible things of the looseness with which the competition was conducted. One architect closely allied to a high trustee, owing to family reasons—a matter of public report—was so harassed as to be obliged finally to tumble in his designs with the greatest precipitancy at the latest hour, indeed, after the competition, according to good business discipline should have been closed.

Two others were said to have been lagging far behind the prescribed date, and only one complied with the time requisition, whose drawings were kept unveiled in the See House for months, open at least to clerical inspection and report, and thus continually subject to plagiarism, if happily there was aught suggestive in them.

Again, we are told that the firm which has been chosen submitted new designs from time to time, and an elaborate model, making these additions up to the very date of the award, after all the advantages of the public view—its possible educational facilities. These practices would not be permitted in the competitions for public work in the New York City departments.

The trustees were prone also to express themselves in a semi-public way, where wisdom for the cause, kindness and fairness to the competitors, would have been conserved by absolute silence.

Such things are sure to leak, even through the discreetest clerical lips. Indeed, so wide a circulation was given to some preferences that when the public exhibition of the designs transpired, it seemed to open the full batteries of abuse against the understood favorite design, and it came to be, the field against it. To say the least, it was not business, was far beneath the dignity of such an occasion.

The absurdity of a public view before the award, goes without saying. In the case of ecclesiastical and architectural fitness, *Vox Populi* would hardly stand for *Vox Dei*. Beyond all this, there are faithful ones who see in this result the onward flow of that "stream of tendency" which seems to be bearing so vast a body outside the safe harborage of the ancient Faith into the broad and perilous sea of liberalism.

In closing let me quote again from your correspondent "H. B. W.": "Dear LIVING CHURCH, staunchest of champions for the Faith in this land at this distracted day, can you not raise the war-cry of Principle and down with that traitor Expediency. It is time to set the battle in array against profane political methods, when they invade the holy councils of the Church."

J. G.

THE LATE DR. GEAR.

To The Editor of The Living Church.

I have had a number of the LIVING CHURCH sent to me, containing an article on Dr. Breck's mission in St. Paul. The reverend gentleman from Illinois kindly wishes some one to write an article about my father, the Rev. E. G. Gear, D. D. It gives me great pleasure to gather up in memory the good deeds of my sainted father. I will not trespass on your time and space, but send only a short article of his life.

The late Rev. E. G. Gear, D. D., was born in Middletown, Connecticut. He was ordained deacon by Bishop Griswold in the same church in which he was baptized, and passed his diaconate in his own diocese. He was ordained priest by Bishop Hobart. He was rector at Binghampton, Ithaca, Palmyra. He held the first Church service in Oswego and adjoining villages. He was rector at Onondaga Hill, Manlius, Avon, Syracuse and Brownsville, New York. In 1836, he came to Galena, Illinois, where he remained till the fall of 1838, when he received the appointment of chaplain in the United States army, and started for Fort Snelling, then Iowa Territory. He reached Fort Crawford, Prairie du Chien, where he had to wait several days for the fur train which was to take him up to the Fort. As he was starting on his journey, he was thrown on the ice, which broke his hip. He was laid up at Fort Crawford all winter. In the spring of 1839, he was able to continue his journey to Fort Snelling, where he was received with great kindness by the officers at the fort. I have heard my father say that there was in this part of the country, when he came, nothing but Indians and blackbirds, and they were in great plenty. The first thing that greeted his eyes was a scalp dance, on the flat at Fort Snelling, by the Sioux, who had just returned from the warpath against the Ojibeway's. He held the first Church service in St. Paul, St. Anthony and in Minneapolis. He scattered the good seed wherever he could. He remained at Fort Snelling till the spring of 1860, when he was ordered to Fort Ripley, Minnesota, where he was stationed eight years, when, at his own request, he was placed on the retired list by General Grant, and removed to Minneapolis, where he died, September 13th, 1873. He was a priest of the Church of Christ for 59 years, and always called himself a Hobart Churchman. I have heard him tell many a time of his journey up to St. Columba, at the time he went up to marry Dr. Breck. They were warm and dear friends. It was through his efforts that Dr. Breck brought the Associate Mission to Minnesota. The Rev. G. C. Tanner, of Faribault, has written some beautiful articles about my father for the *Minnesota Missionary* and *Church Record*.

GRACE B. GEAR.

Minneapolis, Sept. 10th.

PERSONAL MENTION.

The Rev. J. Woods Elliott having resigned Holy Trinity church, Highland Park, Ill., may be addressed at 85 Calumet Building, Chicago.

The address of the Rev. John D. Skene is changed from 214 Carroll st. to 419 Clinton st., Brooklyn, N.Y.

The Rev. Dr. Elmendorf, having added to his duties as professor in Chicago, the chaplaincy at Kemper Hall, Kenosha, Wis., and having removed to that institution, requests that his correspondence be directed accordingly.

The Rev. J. R. De Wolfe Cowle, formerly rector of National City, California, has been appointed convocational missionary for Southern California. His address for the future will be 121 Franklin ave., Pasadena, Cal., which he will make his headquarters.

The Rev. C. L. Pindar, M. D., has resigned the rectorship of the church of the Advent, Cynthiana, Ky., and accepted a call to the rectorship of the church of Our Saviour, Salem, Ohio, September 1st.

The Rev. G. Heathcote Hills, of Riverton, N. J., has accepted a unanimous election to the church of the Holy Trinity, West Chester, Pa., and will enter upon the rectorship Oct. 1st.

The Rev. Geo. A. Whitney has accepted the charge of St. Mark's church, Maquoketa, Iowa. Address accordingly.

The Rev. L. H. Schubert, B. D., has resigned the rectorship of Christ church, Coxsackie, N. Y., to take effect November 1st.

The address of the Rev. F. H. Potts has been changed from Benson, Minn., to Savanna, Ill.

The Bishop of Indiana has left Bishopthorpe Parke, Lima, his summer home, for his residence, 242 North Penn street, Indianapolis.

The address of the Rev. J. D. Nussbaum, of the diocese of Fond du Lac, is General Theological Seminary, New York.

The Rev. Charles Mortimer Carr has resigned the church of the Redeemer, Sayre, Pa., and entered upon the rectorship of Grace church, Watertown, N. Y. Please address all mail accordingly.

The Rev. Charles H. de Garmo has returned from abroad. His address until the end of October, is care James Pott & Co., 14 Astor place, New York City.

The addresses of the Rev. W. P. Ten Broeck, and of his son, the Rev. G. H. Ten Broeck, were unfortunately transposed in the September *Living Church Quarterly*. The former should be La Crosse, Wis., and the latter Marshall, Minn.

TO CORRESPONDENTS.

POST.—The postage on THE LIVING CHURCH is one cent; to England and other countries in the postal union, one cent.

H. M. C.—We should like to know what legitimate use can be made of cancelled stamps.

W. S. M.—The first verse of Num. 24 is repeated in the Old Testament lessons on the tenth Sunday after Trinity, both morning and evening, because such is the direction in the Lectionary which passed both houses of General Convention in 1886, and is the law of the Church. It may or may not be a clerical error, but it so appears, both in the appendix to the Journal and in the officially certified tables published by the secretaries of both houses. No almanac has authority to correct or eliminate this repetition, and you are mistaken in saying that it is so corrected in the almanac of the *Living Church Quarterly*. The latter correctly follows the official tables, although we observe that some other almanacs do not in this case.

ORDINATIONS.

In St. John's church, Troy, by the Right Reverend the Bishop of Albany, Mr. Geo. Lynde Richardson to the diaconate, Sept. 10, 1891.

OFFICIAL.

OFFICIAL.—The fall chapter meeting of the Northern Deanery of the diocese of Chicago, will be held in St. Agnes, Morrison, Ill., on Tuesday and Wednesday, Oct. 6th and 7th.

D. C. PEABODY, Dean.

OFFICIAL.—The Northeastern Deanery of the diocese of Chicago will meet at St. Paul's Church, Rogers' Park, Sept. 22nd and 23d. First service, Tuesday evening, 22nd, 7:45. Addresses by the Rev. Messrs. Perry, Rushton and Hickman. Wednesday morning, Holy Communion, 10:30, followed by business session, with paper read by the Rev. W. W. Wilson. Trains leave Chicago, C & N. W. R. R. (Wells st. depot) Tuesday evening 5:25, 6:02, 6:20, 7:05; C., M. & St. Paul R. R., Evanston Div., 5:15, 5:50, 6:00, 6:25. Wednesday morning, C. & N. W. R R., 9:00, 10:00, 10:55; C., M. & St. P. R. R., 8:20, 9:30, 11:15.

T. CORY THOMAS, Secretary.

Grand Crossing, Chicago.

OBITUARY.

MARSHALL.—After a short struggle with typhoid fever, there passed into a higher life, Sept. 6th, the soul of Frank Lewis Marshall, the son of John L. and Bessie Marshall. He had lived here fifteen years, and, besides being a dutiful son and diligent scholar, had served God faithfully as chorister and then acolyte at the church of the Holy Trinity Marlborough, Mass., where his body was brought, Sept. 8th, in the holy hope of a joyful resurrection.

APPEALS.

TWO years ago the missionary commenced holding an alternate Sunday afternoon service in the village of Beaver Falls, Renville Co., Minn. Through the kindness of the county auditor services have been held in the Court House. The little band of communicants has increased eightfold. We have now the best attended service in town. Our own people with some outside help have built a little church. Several Indian women of the St. Cornelia mission gave me a dollar apiece to help in this work—in many cases it was their all. Our beloved diocesan is to consecrate the church Nov. 5th. We need a prayer desk, lectern, and Communion service. I feel confident that this appeal will be answered.

(REV.) STUART B. PURVES,
Missionary.

Redwood Falls, Minn.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to at end, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

MISCELLANEOUS.

ORGANIST and choir master, with English and American experience with vested choirs, desires appointment. Communicant. Excellent disciplinarian, and training of boys' voices a specialty. Address "Decani," LIVING CHURCH.

WANTED.—A Master for a Boys' School, to teach German and English. Address "L," this office.

THERE are a few vacancies in a western diocese, yielding from $800 and rectory, open to priests possessing unexceptional testimonials. Address SECRETARY OF DIOCESE, care THE LIVING CHURCH, Chicago.

ORGANIST and choir master, who has trained one thousand boys, seeks engagement. Success unequalled. Address HARMONY, 64 Berkeley st., Somerville, Mass.

FINE opening for music teacher, male preferred, in a thriving city of 3,000 inhabitants. Must be a Churchman. For particulars address MUSIC, care LIVING CHURCH.

WANTED, as an instructor and master in a Church school for boys, a clergyman, unmarried, a good scholar, and in hearty sympathy with boys. Address, with references, ST. MARK'S SCHOOL, Southborough, Mass.

NOTICE.—The Rev. Dr. Elmendorf has long been requested to prepare a Moral Theology based on St. Thomas Aq. This at length is done. It has been suggested that, in place of the ordinary advance to publishers, copies should be engaged in advance as an equivalent guarantee. Dr. Elmendorf desires to inform the many subscribers for the proposed "Elments of Moral Theology derived from St. Thomas Aquinas," that the widespread interest in the work, and the number of subscriptions already received (253), together with those which may still be expected through the same channel, seem to give sufficient guarantee that the work will be published. Further correspondence and subscriptions should be addressed to Kemper Hall, Kenosha, Wis. A single copy would cost $2.50; more than one at the lower rate. The publishers' charge will probably be $3.

CLERGY WANTED.—Fredericton diocese. There are at present several vacancies in this diocese for active clergymen, and earnest workers. Applications giving references and stating particulars may be sent to the Most Reverend the Metropolitan, Bishopscote, Fredericton, N. B., or to the Rev., The Sub-Dean, Fredericton, N. B.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—SEPTEMBER, 1891.

20.	17th Sunday after Trinity.	Green.
21.	St. Matthew, Evang.	Red
29.	St. Michael and All Angels.	White.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, 117 Prospect Place, Brooklyn, New York.

The recent decease of James Russell Lowell, well past his "three score and ten," is the loss of our foremost American citizen, standing, as he unquestionably did, unique and pre-eminent among his contemporaries in the wealth of those native gifts and rare accomplishments that constitute an illustrious manhood. Take him, all in all, it seems impossible to name his peer among Englishmen or Americans. The elegance and thoroughness of his scholarship were recognized as intuitively at the great English and continental universities, as in Harvard and Boston, and Washington. Among the many distinguished men who have represented our country at the Court of St. James, it may be said without invidiousness, that not one of them has received such splendid welcome from Englishmen of all ranks, while reflecting fresh lustre upon American institutions and civilization in the discharge of his official duties. Far above the range of politics and partizanship, it is not at all strange that the true proportions and symmetries of such a commanding personality should here and there fail of true apprehension, but history will correct all such infirmities and aberrations of contemporaneous criticism. Mr. Lowell was strong, and admirable, and commanding, almost at the outset of his career. Among his earliest writings are tokens in abundance of his stalwart genius. "The Vision of Sir Launfal," held by many gifted critics as one of the greatest poems written by an American, was one of his earliest productions. His earliest venture in criticism, among the old English poets, is marked by the unerring tastes and firm touch of a veteran. He was the most original and versatile of his contemporaries, both in verse and prose. His creative energies were always at a white heat, and no man without premeditation, has said so many memorable and admirable things. His character and culture were in his speech and writing; and at play as well as at work, he was the athletic champion of vital truths and principles; and all this within the constraints of a temperamental conservatism. In the tremendous convulsions that eventuated in the rebellion of 1860, Mr. Lowell bore a conspicuous part by the pungency and cogency of his pen; and certain pens in those days were veritable harbingers of the sword. Who could forget the blistering wit, full playful withal, of a certain "Fable for Critics," that anonymous mitrailleuse of hot shot that set by the ears the literati of forty years ago!—a volley of sparkling, rollicking fun, that has not yet lost its effervescence. Volume after volume grew under his orderly industry, until they reached a goodly shelf full, "books which are books," that no well-trained reader cares to do without. "Among my Books," and "My Study Windows," are glittering with epigrams and scintillants of the first water; quintessential condensations of the finest wit, fragrant, stimulating, and better than phosphates for the average brain. All this seems natural and spontaneous, and we feel no intimations of self-consciousness or vain artifice. Everything is characteristic and irrepressible as with Thomas Fuller, Sidney Smith, and Charles Lamb. Again and again his verses pulsate with such depths of tender beauty and subtle melodies as if the spirits of Milton and Keats had breathed over them. "Under the Willows" is one of the most richly stored verse-books in the English language; and certain of them, as "The Fountain," in three or four movements, matchless in melodiousness, both of the rippling of the crystal waters and the great heart-songs of a strangely beautiful life. Indeed, the opening stanzas of the volume, "The First Snow Fall," may be easily paired with "We are Seven." The New England dialect has become classic henceforth, in "The Bigelow Papers." Sometimes his idiom grows strenuous and strained under a concentrated intensity, like the knotted sinews of a striving giant; but it is the man and his honest moods we are dealing with, and not the posturings of an acrobat. The spontaneous eulogy of the great journals at home and abroad affords the fittest comment for the hour. *The London Times* says:

> With him there passes away one of the very few Americans who were the equals of any son of the Old World—of any Frenchman or any Englishman—in that indefinable mixture of qualities which we sum up for want of a better word under the name of culture.

Quoting from Mr. Smalley's admirable letter in *The New York Tribune*, we find such sayings as these:

> A message from the Queen is a tribute seldom paid to a private citizen of another country. The Queen never made any secret of her liking for Mr. Lowell. He was her guest at Windsor more often than most of his colleagues. When he left, the Queen said that no ambassador had ever excited more interest or won more general regard in England. . . . Never, I think, before his time, had a departing minister been honored by addresses, and meetings, and resolutions of great bodies of English workmen. Certainly there had never been one in whose poetry the laboring classes had discovered a new gospel of progress and the dawn of a new hope for dreary lives. . . . The fire of his patriotism burned ever brighter and brighter the longer he lived abroad. The one thought uppermost in his mind was his country. His Americanism was the dominant passion of his life; that, and not poetry, nor letters, nor even those friendships and affections which were to him as the air he breathed. It is writ large through the record of the years he spent in England. It is stamped on every act he did as minister, and was the warp on which was woven the web of all his English associations and sympathies. . . . Nobody, remarks a great English writer, must talk in his presence of "Americanism," or hint that the standard of literature and language observed in America showed any defection from the best standard of the race. . . . The sparkle of his talk was perennial. His resources were endless. The delightfulness of his company was as great at the end as at the beginning of his London career. It survived his ministry. He was not less welcome when he returned as a private individual than when he had the right to walk out to dinner next after a duke. Innumerable as were his social triumphs, they never turned his head."

Memorial services were held in Westminster Abbey, and Archdeacon Farrar delivered the address, in the course of which he said:

> It is only fitting that we should gather to pay a tribute of respect and gratitude to the great and famous poet who has been called to his rest. Mr. Lowell was one of the greatest of American poets of the generation. But he was more than a poet. He had many claims on the memory of Americans and Englishmen. He was a scholar and a student of the first rank. He was also a critic, but his satire was akin to charity. Though his shafts struck home, they were never poisoned. He was a finished orator. His rich eloquence was unsurpassed in either country. He had made his second home in England, where, as well as in America, he was truly loved. He was one of the sacred unions that bound England to America more closely. The same blood ran in each of our veins; both spoke the tongue of Shakespeare, and both held faith in the morals of Milton. Mr. Lowell was one of those true Americans to whom the slaves owed their freedom, and 20,000,000 of his fellow-citizens their awakened consciousness. English universities bestowed upon him their proudest honors. He has now passed away, loved and revered by the two mightiest nations of the world.

Already the authorities of the Abbey have consented that a memorial marble bust shall be erected in "Poets Corner," and measures are in progress for raising the requisite funds.

Here is a pretty story told in an English newspaper about Antoinette Sterling, a superb American contralto, who to our great loss in sacred music, and her own great gain, has made England her home for several years. Premising that she has been a Quakeress, it runs thus: "She was present at one of the Quaker meetings at Devonshire Square, and the brethren and sisters remained some long time without the Spirit moving any of them to utterance. At last Madame Sterling arose and sang, "O rest in the Lord," which created no slight sensation. The clerk of the meeting afterwards approached her and said: "Thee knoweth, sister, its against the rules; but if the Lord telleth thee to sing, thee must!" It was probably through her recollection of this incident that Mrs. Margaret Lacy, the sister of John Bright, called in her last illness for "the singing sister." Needless to say, Madam Sterling went.

The Worcester county, Mass., Musical Society, has issued its customary prospectus of its arrangements for its approaching 34th annual festival, certainly the most important musical event of its kind in New England, if not in the United States. Our readers will remember that the festival occupies six full days, beginning Monday and closing Friday night. The chorus, numbering about 600 members, is in admirable form, especially since its invigorating reconstruction a year ago, is unexcelled in general effectiveness, and has experienced rather more than its usual measure of preparatory rehearsals, under Mr. Carl Zerrohn, who has been its director for nearly or quite twenty years. The orchestra is made up chiefly of members of the celebrated Boston Symphony, Mr. Kneisel being chapel-meister or first violin. Victor Herbert will serve as assistant director, and Mr. B. D. Allen the veteran organist of the grand music hall organ, will act as accompanist. There is a brilliant array of vocalist and instrumental soloists and sopranos, Mme. Lilian Nardica, Mrs. Jenny Patrick-Water, (the great success of the last festival, in Elijah), Mrs. Paulson-White, Miss Burnham, and Mrs. Ford; contraltos, Miss Little, and Mrs. Carl Alvess, Bensing, and Wyman; tenors, Campanini, King, and Johnson; baritones and basses, Del Puente, Carl Duff, Whitney, and Dr. Clark; instrumentalists, Franz Rummel, piano; Frank Wilczek, violin; Victor Herbert, violincello; Mr. George W. Morgan, organ; and Miss Maud Morgan, harp. The list of principal works, yet incomplete, runs thus: Choral, "Israel in Egypt," Handel; "Arminius," Max Bruch; "Repentance of Nineveh," Dr. Bridge, organist of Westminster Abbey; "Mass in C minor," Adams; "The Captive," Herbert; with selections from Wagner, choral and orchestral. Instrumental, symphony in D minor, Schumann; symphony in D, Dvorak, part of symphony No. 4, Tschaikowsky; suite, "Peer Gynt," Grieg; selections from Wagner; overtures, "Iphigenia," Gluck; "Egmont," Beethoven; "Faust," Wagner; concertos, for piano, Rubinstein; for violincello, St. Paens; for violin, Vieuxtemps. Tickets for the festival, with reserved seat—eight concerts and five rehearsals, at six dollars each—assure a week of superlative art-fare, at a merely nominal outlay. Leading musical critics are always in attendance from the principal leading cities at the East, with an interesting assemblage of prominent musical people. We hope to provide our readers with a detailed account of the proceedings.

MUSIC RECEIVED.

From the S. Brainard's Sons Co., Chicago, four pieces by Emil Liebling, "Cradle Song," op. 23, both for violin and piano, and as a piano solo. In both settings, the characteristic melody—*motif*, which is exquisitely simple and ingenuous,—is treated with rare delicacy and grace in *tempo andantino*, and while within the reach of young players, is susceptible of charming interpretation. "Deux Romances de Concert," piano, I. "Romance Poetique," dedicated to that great virtuoso, Fanny Bloomfield Ziesler, and II. "Romance Dramatique," two singularly beautiful compositions, in the modern romantic school, where depth and refinement of musical sensibility with felicity and grace of invention fascinate the interpreter and delight the cultivated listener. There is great melodic beauty, with rapid and picturesque modulation, and the interpreter must be an accomplished player. "Dost Thou Remember?" A song for tenor or soprano, opus 22. Exceedingly simple in melodic form, and much in the spirit of the great Schumann songs, strikingly original in treatment, with a delicate, rippling accompaniment—a composition very effective for parlor concert. Indeed, Emil Liebling is one of that rather limited class of composers who may write "opus" on their productions without affectation. There is also an unusually interesting group of compositions for the piano, by August Hyllested, a writer who may claim artistic recognition in the most exacting and cultivated circles. There is an "Impromptu for the Piano," dedicated to Mademoiselle Clara Floto, in the key of F, in which a bold, brilliant theme is proportionately and elegantly developed, without conventionality, and with the large liberty of a well skilled and untrammelled writer, and is well worthy the interpretation of firstrate players. But especially worthy of a respectful and thorough criticism, more extended than our space permits, is a "Romantique Suite, or Sketches from the Time of Margaret, Queen of Denmark, Sweden and Norway, 1353–1412 A. D.," in six independent and separate numbers, under the characteristic titles, I. "The Troubadours;" II. "Hunting Scene;" III. "In the Rose Garden;" IV. "The Jester;" V. "Serenade;" and VI. "Before the Tournament." This scheme reminding one not a little, in method, ideal, elevation and distinction, and picturesque originality, of "Peer Gynt," a Suite by Grieg, widely known and popular at our leading orchestral concerts. Indeed, we recall no "suite" for the piano of corresponding artistic importance. They will richly repay careful study, and must develope a permanent interest and delight. They are not for superficial amateurs or musical trifiers; but for serious, thoroughly educated artists, who are versed in the masterpieces

of classic and modern schools. Perhaps No. IV, "The Jester," furnishes the finest illustration of the versatility and genuine inspiration of the composer; for not only is the characteristic "Jester" there admirably worked out as a prelude and postlude, but the delicious intermezzo is a disclosure of delicious melody, and rare subtle graces of fancy and sentiment. We can barely allude to the prevailing dramatic and picturesque invention, at once archaic, ingenious, original and prolific, which permeate this unique and powerful suite throughout.

"Service Book and Hymnal for Evening Prayer and Sunday-schools: Being An Evening Service Book for Evensong, Missions, Sunday-schools, Family Prayer, etc. Compiled by H. Martyn Hart, D. D., Dean of St. John's Cathedral, Denver, Colo. Music edited by John H. Gower, Mus. Doc., Oxon.; Printed by the Denver Publishing Co. 1891. Pp. 141." This little volume is apparently an outgrowth of the pastoral work carried on in the cathedral at Denver, under Dean Hart, who has fortunately been able to depend upon the musical co-operation of Dr. Gower, who is certainly one of the most valuable among the many scholarly organists and Church composers who have been attracted to the service of the American Church in recent years. Dr. Gower is plainly a man of learning, with an original and interesting artistic individuality, little hampered by the mannerisms and conventionalities of his school. His setting of the versicles, responses and recitatives are Churchly yet independent, and his musical selections generally in excellent taste. The hymns comprise many of the leading favorites, covering the ecclesiaatical and occasional requirements of an evening manual; and, as such, may be commended to such of our clergy and missioners as may find themselves needing such a work.

MAGAZINES AND REVIEWS

From the Leonard Scott Publication Co., N. Y.: *The Nineteenth Century*, August. Among its thirteen papers we may count half-a-dozen, at least, of general literary interest. In "Our Dealings with the Poor," Miss Octavia Hill dwells upon certain phases of later methods for alleviating the severities of poverty, from a practical standpoint, which is the outgrowth of long and intelligent experience. The leading conclusion is, invariably, the necessity of personal devotion, the giving of self, the transfusion of personal life, into the feverish, enfeebled circulation. The spirit is decidedly hopeful and optimistic. Mr. Archibald Forbes, in "A War Correspondent's Reminiscences," kindles afresh the vivid interest with which his own memorable studies on the battle-field were devoured years ago—a species of heroic literature in which he had no rival. In "The Future of Landscape Art," by James Stanley Little, we have a valuable contribution in æsthetics. It is enriched not only by a familiar knowledge of art, ancient and modern, but by original and singularly intelligent thinking, which uncovers the germinal characteristics of principal schools and cultures. It should be read and analyzed by academic as well as art students, since his methods are philosophical, and his conclusions sound and convincing. Mr. Little recognizes the dominant spirit which has shaped successive periods and schools, and points out the interdependence which explains them as outblossomings of the central vital forces that underlie and direct an ever advancing civilization. He accepts no finalities, but as best possible results of each period are identified, he looks for further and nobler developments with the larger advancement of the future. The paper has a permanent value. Father Rider, of the Oratory, Birmingham, calls Dr. Abbott to a sharp accounting for his recent travesty of Cardinal Newman's doctrines concerning Faith, personal and ecclesiastical, in his half-insolent *Newmanianism*. The title "On Certain Ecclesiastical Miracles," is well chosen, and gives him a fine position for both defence and attack. Father Rider is a very courteous and yet a most formidable antagonist. The substance of his argument must commend itself to Catholic-minded Churchmen. H. A. Kennedy deals with "The Drama of the Moment," and is especially felicitous in his analysis of the Ibsen dramas, certain of which have been presented to London audiences in English translations. Here are two or three detached sayings:

"Without destructive rancor he expects existing institutions that they should come from their fastnesses of to-day and fight for their existence. If they be, as is said of them, giants and enchanters, let them, he seems to say, show themselves gigantic of shape and mighty of spell in all men's sight. His sword is a 'two-handed engine': the forward blow and the keen edge are aimed at conventionality, but the back sweep strikes at *un*conventionality, that *that*, too, may prove its worth by conflict. * * Ibsen's mental attitude—for it is an attitude rather than a philosophy—is in the main a vigorous and a healthful one; but the same cause that makes him stimulating as a thinker, militates against his success as a dramatist."

The Fortnightly Review, August, contains also its half-dozen strong and notable papers, of which are "Goethe's Friendship with Schiller," by Prof. Dowden, the most satisfactory presentation of this most picturesque chapter in the lives of these illustrious authors, "a friendship between two great spirits of opposite types; that overcame a long resistance; that resulted in the most strenuous co-operation for the highest ends; that bore the richest and most abundant fruit." "Note on a New Poet," by Grant Allen. "The new Yachting," by Sir Morell Mackenzie; "Private Life in France in the Fourteenth Century; IV Article," and John Addington Symonds on "Painter's Palace of Pleasure." and "The English Drama." Of Mr. Allen's new-found poet we cannot forbear some illustration. A new poet is a rare and invaluable discovery in this materialistic age, now nearly stripped of its great minstrels, and waxing eager for fresh voices and new songs. Mr. Allen is right, and Mr. William Watson, for that is the new poet's name, comes with new melodies and the touch of a master. Read carefully these "Musings over the Grave of Wordsworth," and be thankful:

Poet who sleepest by this wandering wave,
When thou wast born, what birth-right gift hadst thou then?
To thee what wealth was that the Immortals gave,
The wealth thou gavest in thy turn to men?

Not Milton's keen, translunar music thine;
Not Shakespeare's cloudless, boundless human view;
Not Shelley's flush of rose on peaks divine;
Nor yet the wizard twilight Coleridge knew.

What hadst thou that could make so large amends
For all thou hadst not and thy peers possessed,
Motion and fire, swift means to radiant ends?
Thou hadst for weary feet the gift of rest.

From Shelley's dazzling glow or thunderous haze,
From Byron's tempest-anger, tempest mirth,
Men turned to thee and found—not blast and blaze,
Tumult of tottering heavens, but peace on earth.

Not peace that grows by Lethe, scentless flower,
There in white langours to decline and cease;
But peace whose names are also rapture, power,
Clear sight and love; for these are ports of peace.

There is a brace of epigrams, and where can we match them!

Momentous to himself, as I to me,
Hath each man that ever woman bore;
Once in a lightning—flash of sympathy
I *felt* this truth an instant, and no more.

And the other:

Love, like a bird, hath perched upon a spray
For thee and me to hearken what he sings.
Contented, he forgets to fly away;
But hush! . . . Remind not Eros of his wings.

And yet another!

The poet gathers fruit from every tree,
Yea, grapes from thorns, and figs from thistles he,
Plucked by his hand, the basest weed that grows
Towers to a lily, reddens to a rose.

These are chance gathered. Unhappily the slender volumes are not yet in our home market, but we shall hear more from them betimes.

The initial article in *Biblia*, for August, from the pen of Dr. Moldenke, of New York, is of special value. It treats of "An Egyptian Syllabary," found by the Egypt Exploration Fund at Zoan. He says: "Egyptian school-books and copy-books have been found, but a syllabary is something new." Many have had their doubts when the existence of such a papyrus was made known; but here is a copy of it, published as an extra memoir of the Egypt Exploration Fund: The discovery of this unique papyrus can be a matter of congratulation to the fund, and to its many subscribers. We feel proud of the fund, its achievements, and its indefatigable promoters." The illustrations of the text in *Biblia* are very novel and suggestive. Mr. F. G. Bliss writes of his excavations at Tel-el-Hesy (the Biblical Lachish); the Rev. Dr. William C. Winslow pays a tribute to James Russell Lowell, who was honorary vice-President of the Egypt Exploration Fund; and there are articles on "Mr. Petrie's Greek Finds" in Egypt, on "Egyptian Chronology and the Turin Papyrus," and on "The Route of the Exodus." This monthly magazine should have wide circulation. [$1.00 a year. Meriden, Conn."]

A SQUARE TALK TO YOUNG MEN ABOUT THE INSPIRATION OF THE BIBLE. By H. L. Hastings, editor of "The Christian. Scriptural Tract Repository: Boston, Mass.

The lecture contained in this little volume,—in spite of the bad taste which indicates to the reader when he ought to applaud or laugh,—is a very clear and readable presentation of some parts of Christian evidences, and we should think it capable of being turned to good use in some communities. The familiar and even colloquial style which the writer employs will be an advantage rather than otherwise. There is a real need for something in this line which shall be as easy and attractive to the popular taste as the infidel publications of Ingersoll and others with which the country is flooded. The second part of the volume contains an essay on "The Corruptions of the New Testament," and a "statement of the facts regarding the preservation and transmission of the New Testament writings." That it is grounded upon sound learning is perhaps sufficiently vouched for by the fact that the proofs were revised and corrected by the late Dr. Ezra Abbott, the best textual critic that this country has produced. We are glad to hear from the author that "forty tons" weight of copies have already been disposed of and trust that he will find demands for one hundred times that amount, as we are sure that the work must do good wherever it is read.

THE JEWISH PROBLEM; ITS SOLUTION; or Israel's present and future. By David Baron. Fleming H. Revell Co.: New York, 12 Bible House; Chicago, 148-150 Madison st.

This is an interesting and eloquent study of the prophecies relating to the dispersion and restoration of Israel. The author is a converted Jew and is naturally filled with the enthusiasm of his subject. He believes that the prophecies of the restoration are to be taken as literally as those of the dispersion, that the Jews as a nation will return to Palestine, that they will there undergo a period of fiery trial, after which they will accept Christianity. Finally Christ will appear and be received by the spontaneous act of the nation as its Prince and King, and shall visibly reign upon His holy hill of Zion. We do not think that the author brings out this last step as a literal fact so clearly as the previous ones, in regard to which commentators have always had to acknowledge the extreme difficulty of giving to prophecy a spiritual sense without falling into puzzling inconsistencies.

THE PROFESSOR'S LETTERS. By Theophilus Parsons. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co.

The late Judge Parsons of the Cambridge Law School, a devoted follower of Swedenborg, wrote a number of letters to a young girl upon religion and the conduct of life. These, with apparently some alteration and addition, are here given to the public. The charming simplicity and sweetness which characterize the style, and the symbolism employed so lavishly, often full of poetic beauty, will doubtless make this book a favorite among the votaries of the Swedish seer. It is, of course, permeated throughout with his peculiar mystical teachings enunciated with a frank dogmatism which is rather refreshing in this age of negation and compromise, the more so when we take into account the uncongenial atmosphere in which the writer spent so many years of his life.

THE WEIGHTY CHARGE, and Other Ordination Addresses. By the Rev. Geo. J. Blore, D. D. London and New York: Longmans, Green & Co.: Chicago: A. C. McClurg & Co.

These addresses, which were delivered to candidates for Orders in the archdiocese of Canterbury, add another to the series of useful volumes of a similar kind which have issued from the English press of late years. They are strong, practical and devout. Two appendices have been added, one upon "The Recognition of Historical Criticism of the Bible," the great subject of present day discussion, the other upon "The Apostolical Succession," containing in the space of 30 pp. an excellent outline of that important subject, with many valuable references.

A NEWFOUND RIVER. By Thomas Nelson Page. New York: Chas. Scribner's Sons; Chicago: A. C. McClurg & Co. Price, $1.00.

A romance of "the old South," and, like all of Mr. Page's writing, exceedingly pleasing. "Newfound" is a typical neighborhood in eastern Virginia, but everything has been changed by the war, rendering all the more interesting such sketches from life, of old scenes and characters.

THE BLACKSMITH OF BONIFACE LANE. By A. L. O. E. New York: Thomas Nelson & Sons.

A historical tale of London at the beginning of the fifteenth century. The hero is a Lollard, and the story has a painful ending in the account of his burning at the stake for denying the doctrine of transubstantiation.

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"Thy Name, O Lord, endureth forever."—Ps. cxxxv:13.
"Trust in the Name of the Lord."—Is. 1:10.

ALPHA, Thou art the First of all,
The BRANCH, whereby all fruit shall fall,
THE CHRIST, the Holy One of God,
Both DAVID'S SON and David's Lord,
Thou art the EVERLASTING One,
The FIRST FRUITS from the tempter won,
The GOD made Flesh, Emmanuel,
The HOLY One of Israel;
As ISAAC true for sinners slain,
JESUS Thy Name shall aye remain,
As KING of kings He reigns above,
The LAMB, Who gave His Life in love.
True MAN, He leadeth Adam's race
Till His NEW NAME shines o'er each face;
Then comes the end, OMEGA too,
The PRINCE all things shall then subdue,
In QUIETNESS our strength shall be,
Till the REDEEMER'S Face we see.
The SHEPHERD then His sheep shall fold,
And TRUTH'S dim mysteries be told;
The UNION of the God-head Three
Shall finite minds unfold to see;
In VICTIM'S blood shall peace be sealed,
And God's Own WISDOM stand revealed.
The CROSS-marked Hands the Crown shall give
To all who strived God's Life to live,
Who took the YOUNG CHILD and became
As little children, In His Name.
Behold and look, for ZION'S KING
Leads forth, His thousands following;
Upon the holy mount they stand,
The victor's palm in every hand,
The Father's Name upon each brow,
They stand confess'd and faultless now,
They sing the song through ages sung
From every nation, every tongue,
They see the Lamb, for aye the same,
They stand redeemed, through JESUS' Name.
May every letter of the land
Be joined by hearts which understand,
That he who runs may surely read
The WORD OF GOD, the Gospel Seed;
God sow it deep in every heart,
That lives may choose the better part,
And marked with sacred Triune Name,
May bear the Cross, despise the Shame,
Till crowned with joy now set before,
They see their God for evermore.

A GENTLEMAN was once riding in Scotland by a bleaching-ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you will look at this web on the grass, you will see, as fast as ever I put the water on it, the sun dries it all up, and yet, sir, I see it gets whiter and whiter!"

A CHATTY letter to the English *Church Review* pictures the gathering at the jubilee of the Colonial Bishopric's Fund: "Last Friday afternoon a friend and I were in the neighborhood of Piccadilly, and, having half-an-hour to spare, I suggested that we should walk in the direction of St. James' Hall where the jubilee meeting of the Colonial Bishoprics' Fund was to be held. We did so, and, having taken up an advantageous position outside the hall, we awaited the arrivals. At first they were mainly clerics, but as the time wore on a few ecclesiastically-minded laymen put in an appearance, and of the devout women, of course, there were not a few. But the parsons predominated, parsons of all sorts and sizes. Here comes a sleek, quiet-looking Low Churchman, with a neat little white tie and black kid gloves. And he has scarcely had time to disappear within the hall, when who should come bearing down upon us in long coat and broad-rimmed hat of the most approved Roman pattern, but Father Massiah of St. Peter's, London Docks. Following close upon his heels comes a little man with his wife and family, a typical poor country parson, the sort of man who might have sat for George Eliot's "Amos Barton." Poor man! how he must envy those smart London brethren of his, coming across the street with their faultless silk hats and delightfully slender umbrellas. And now the bishops begin to arrive. The Bishop of Wakefield comes in a carriage with another prelate whose face I do not know. The Bishop of Winchester and his lordship of St. Asaph arrive within a minute of one another; and as they go ins'de, the Dean of Rochester comes slowly along with his hands clasped behind him, speaks to the man at the door, and goes in after them. By this time the ecclesiastical artillery begins to arrive in full force; priest and prelate fairly take Piccadilly by storm. The Bishop of London's carriage drives up. His lordship looks dignified and severe—it is a way he has At this juncture, one or two extra policemen move up and exchange whispers. I take that to be a sign that Mr. Gladstone is not far off. Meanwhile, dignitaries continue to pour in, bishops, deans, and hosts of the smaller fry. And here at last comes the grand old layman, the greatest Churchman of them all. He drives up in his carriage accompanied by Mrs. Gladstone. A little crowd quickly gathers; the carriage has stopped, and the footman stands at the door, but Mr. Gladstone has no intention of getting out yet. He sits still for quite a minute, apparently giving the man-servant some directions, and looking very severe the while. At last he gets out, but with none of the quickness and vivacity I expected to see. He moved, in fact, very slowly, and seemed altogether a little shaky, I thought. He wore a white hat, and a white hat doesn't suit him. At the entrance to the hall he was met by a bevy of bishops, with his lordship of London at their head. A great deal of handshaking followed, Mr. Gladstone recognizing one after another among the crowd of ecclesiastics.

THE STORY OF A PRIZE.

BY SALLIE PATE STEEN.

(*Concluded.*)

So Gabrielle's reign was coming to an end. If she felt it, she made no sign. She was as cool, and as proud as ever, but she was bending every energy to win the prize. She worked early and late, and allowed herself no recreation. The weeks were passing very swiftly, and the end of school was drawing near. It was but a fortnight till Commencement, when we came out of the studio one evening, flushed and excited. I shall have to explain that the studio was in a wing, connected with the main building by a passage way of masonry,—a sort of curving hall, lighted by windows, which pierced its walls at intervals, and by a heavy door, oak-panelled, and iron-bound, which led into the main building itself. This had been left open all the spring. It was never locked. Indeed, it was of no use at all, and had swung back on its rusty hinges until the cob-webs had gathered upon them. The girls had all left the studio except Gabrielle, who staid behind with her aunt. As we passed along, I saw a red rose, peeping through one of the windows, and stopped to gather it. It was just out of my reach, so I scrambled up on the sill. As I did so, I craned my neck around the curve to see if the girls had left me, and caught a glimpse of Netta, who had stopped in the doorway at the other end of the hall.

She had balanced herself with her right hand upon the facing, and stood singing softly, swinging one foot idly to and fro, and, some how, the idea struck me that she was waiting to speak to Gabrielle, as she passed along from the studio. "I wonder if she is going to try to make up with that mean thing," I said to myself. Kate had predicted this, so now I was consumed with curiosity to hear the coming interview.

As I stood, perched up on the sill, trying to reach my rose, and battling with a mean desire to eavesdrop, Madam de Rosset's shrill voice reached me through the open studio window.

"And so you admit that you may be defeated by a little barbarian!" she was saying, in a voice that made me shiver. "You, for whom I have slaved and toiled all these years! If you lose this prize, you will lose it through sheer indolence. Can you not draw? Can you not paint? Where are all your lessons, which have meant toil and labor for me; and now you let an ignoramus defeat you. Think of what this prize would give you—the opportunity of a life time. Why, I would do anything, rather than stand by and lose it!"

There was an angry, sobbing reply from Gabrielle, which I could not catch, and then Madame's cold, clear tones, in a lower key: "Well, I have just this to say to you. I have supported you in insolence and laziness too long, already. Win this prize; *win it*, I say, by hook or by crook, and I will still do what I can for you. Lose it, and you can go out into the world, and shift for yourself."

There was a quick movement, as if one of the speakers had risen to her feet, and I had barely time to draw back, when Gabrielle rushed by me. She always had a swift, noiseless step, and her slippered feet made no sound, as she swept by like a whirlwind. I fairly shrank from her. Her black hair had fallen, and hung about her throat, her teeth were set, and her eyes glittered.

"O, I hope Netta won't speak to her now," I kept stupidly repeating to myself. I could not see the child, but I could hear her still singing softly. Her back was to us both, but Gabrielle, when she turned the curve, could see her. As she did so, she paused, and then I heard a sudden rush, the heavy slam of a door, and a quick scream of agony. I don't know how in the world I got through that window, but, quick as I was, Madame was out of the studio and into the hallway before me. Teachers and pupils were hurrying from the nearest recitation rooms, and in the centre of a frightened group, lay Netta, with her head resting upon Gabrielle's knee. Her face was perfectly colorless, for she had fainted, and the blood was dripping from her crushed right hand, which looked almost like a shapeless mass to our horrified eyes. One of the Professors had lifted her arm, and was examining it, while Mrs. Mayers bathed her face, and held ammonia to her nostrils, and Gabrielle, with lips as white as Netta's own, was trying, in a sobbing catchy voice, to answer the questions which poured in upon her.

"Netta was standing in the doorway," she said, with curious pauses between her words, as if something stuck in her throat. "She had her hand on the facing,—just as I reached her, the wind—blew the door to,—and caught her hand,—I pulled it back,—I—I did'nt"—but just then Madame's suave broken English interrupted her. "Gabrielle, ma chere, let me take you, plaize. You are white; you are fatigue; you will yourself faint. Go to you' room. You know your nerves are vair, vair weak." She looked at her niece sternly, and Gabrielle slunk away. We were too busy with Netta to notice her. The poor child was reviving a little, and they made us stand back to give her air. Our eyes were full of tears. Kate was winking hard to keep her's back, and half the teachers were crying; but I don't think any of us understood Netta's loss, until Miss Czarnomska cried out: "Oh! her picture—her beautiful picture."

I shall always believe there was a flash of triumph on Madame's face at that.

I am sure there was a horrible sneer upon her lips when she said sweetly:

"We all know, Miss Czarnomska, how much you must regret your *favorite's* misfortune."

I could have choked her. But nobody said anything. We got Netta to bed in the Infirmary, and the Doctor came and bandaged her fingers. There were no bones broken, he said, but it would be a long time before she could use her hand, and the shock to her nerves was so great, owing to the excitement she had lately undergone. that she would have to be kept very quiet for a week or two. And then Madame insisted upon sitting up with her all night, and for the next ten days she positively haunted that sick-room. But Gabrielle never came near. Her aunt made a thousand excuses for her. Poor Gabrielle was so engrossed in her pic'ure, and she had sustained such a terrible shock from Netta's accident, that Madame feared she would break down, and had forbidden her visiting the sick-room, but Gabrielle had charged her with many loving messages for her little rival, etc., etc. And Netta listened with puzzled, wondering eyes, that seemed trying to fathom something,—eyes that Madame never once dared to meet.

There really seemed to be hardly a breathing space between Netta's misfortune and commencement day,—a space filled with hurry and flurry and examinations and tears; but we did not forget Netta. She was feverishly anxious to be present when the prize was awarded, and the Doctor promised she should be well enough; so without her knowing it, Miss Czarnomska had the softest, sweetest white dress made for her, and Kate and I bought the gloves and slippers, and invented the dearest little white silk sling for her poor crushed hand. And Anita (who would have thought it of that big, good-natured Anita?), went to the florist's and arranged with him to decorate Netta's picture with exquisite wreaths of blue and white English violets, and maiden's hair fern. For you must know that Miss Czarnomska would not allow the picture to be moved. It

should stand unfinished upon the easel, just as the child had left it, she said.

"I first thought of a big bow and streamers of crape, girls," Anita confessed, "but the violets seemed so much more like Netta," and we all agreed that they did. We were to spend the night before commencement in Netta's room, in order to help her dress in the morning, and as nearly all discipline was suspended, we sat up late and talked. Netta was sleeping at the other end of the long hall, but presently we heard her moan, and Kate and I crept to her bed on tiptoe. She was tossing feverishly to and fro, murmuring in her sleep, and every now and then we caught a word or two.

"Don't, Gabrielle,—don't, please don't slam it on me!" she cried out all at once, and then she opened her eyes, and saw our frightened faces bending over her.

"You have been talking in your sleep,—saying dreadful things, Netta," cried Kate impulsively.

"Have I? What did I say?" Netta sat up, and looked at Kate with frightened eyes.

"O something dreadful, about Gabrielle's slamming the door on you. Tell us Netta, did—" but Netta burst into tears.

"It was nothing, girls, nothing," she sobbed, "only bad dreams,—I am always dreaming; but promise me you will never say anything,—Kate, Anita, promise me. If you don't I shall never be happy again." So through our fear of waking the nurse, and of throwing Netta into a fever, we promised her, with allayed suspicions.

"Its just her nerves. That sleeping stuff makes one dream such horrid dreams," said Anita, as we crept into bed; but through all my own troubled visions that night, I heard Netta praying, or weeping, or pitifully beseeching Gabrielle.

Well, I don't know how we got through that commencement day. For my part, I vaguely remember a sea of faces, and girls in white, and flowers and music, and essays and diplomas, and beating hearts; and then a sort of hush seemed to fall over us, when we entered the dim, sweet studio, exquisitely decorated with flowers. Folds of gorgeous tapestry flashed here and there, for we had made the most of our properties, ransacking the house for busts, and bronzes, and statuettes. Each competitor stood at her easel. Behind us was the audience, and before us was the stage, where the judges were assembled, with the speaker who was to tell us their decision. I don't believe I heard a word he said. The room seemed to be full of perfume from the blue English violets that wreathed Netta's easel, and I saw nothing but Netta's slim white figure, just before me. When at last the prize was awarded, and Mademoiselle Gabrielle Despleins de Rosset bent gracefully to receive it, and when congratulations poured in upon her, I still saw Netta's quivering lips and serene eyes, as she lifted one of her wreaths and laid it gently upon Gabrielle's picture. And, O, if you could have seen Gabrielle's face,—if you could have seen it!

Certainly many an aching heart went out of that studio. I wonder if that was why the Bishop chose the text, "She hath done what she could," for the sermon that closed the day. As he repeated the words, so slowly, so quietly, in that gentle voice of his, the tears rolled down Anita's cheeks, and Kate tightened her hold of Netta's hand. I looked up at her, and thought her face wore the most peaceful smile I had ever seen, and as the Bishop went on, though he said nothing that might not have applied to each one of us, I think we forgot ourselves, and thought only of Netta,—of our past unkindness to her, of her bravery, her sweetness, her unselfishness, and the future that lay before her.

I believe that for the first time we were lifted out of the narrow limits of a school-girl's life, and made to look at things from a woman's standpoint. All our own petty hopes and ambitions seemed to fall away from us, as we remembered what Netta's work was to be,—the work of teaching the ignorant and sinful, of comforting the sorrowful, of seeking "that which was lost." Looking at her quiet face, not one of us doubted that she would fulfil it, and the Bishop's closing words seemed to fall upon her like a blessing.

"A lovely life, an obscure life, a life of duty well performed, may be one of sadness, of loneliness, of labor, but she who lives it, following faithfully in the footsteps of her Master, may attain to heights as pure as those of the Alpine peaks, whose summits melt into the blue of Heaven."

THE DUCKS.

One little black duck,
One little gray,
Six little white ducks
Running out to play.
One white lady duck, motherly and trim,
Eight little baby ducks bound for a swim.

One little white duck
Running from the water,
One very fat duck—
Pretty little daughter:
One very grave duck, swimming off alone,
One little white duck standing on a stone.

One little white duck
Holding up its wings,
One little bobbing duck
Making water rings:
One little black duck turning round its head,
One big black duck, see, he's gone to bed.

One little lady duck,
Motherly and trim,
Eight little baby ducks,
Bound for a swim,
One lazy black duck taking quite a nap,
One precious little duck here on mother's lap.

—*Selected.*

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4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.

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30,000 Shares Only Now Offered to the Public, Until Oct. 1, if not Previously Taken, at

$4.00 Per Share

All stock purchased during the month of September will receive the October dividend of 20 cents per share. Transfer books close at midnight, THURSDAY, Oct. 1, for the payment of the dividend.

Only 30,000 shares offered, and when sold the stock will be entirely withdrawn from sale, listed on the exchanges, and price advanced to par.

The directors of the Georgia-Alabama Investment and Development Company have decided to offer to the public the balance of the stock of the company remaining unsold—30,000 shares—until Oct. 1, at $4.00 per share.

On that date the transfer books of the company will be closed for the payment of the October dividend, and the stock listed on the several exchanges, and price advanced to par.

This stock is full paid, and subject to no future assessments under any circumstances.

One million dollars of the $4 500,000 capital stock was placed in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders.

Under the plan of the organization of the Company all receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received.

The entire properties of the Company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the Company, in addition to the earnings of its manufacturing establishments in operation, and its income from other sources.

The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property.

The stock will be listed on the exchanges in New York, Chicago, Philadelphia, and Boston.

Orders for stocks will be filled as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

THE PROPERTY OF THE COMPANY CONSISTS OF

FIRST. 8,000 City Lots, or 2,022 acres of land in the city of Tallapoosa, Haralson County, Georgia, the residue remaining unsold of 2,500 acres, on the centre of which the city was originally built. Estimated value on organization of company Oct. 1, 1890, $1,984,765, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added.

SECOND. 2,468 acres of valuable mineral land adjacent to the city of Tallapoosa, all located within a radius of six miles from the centre of the city. Present value, $122,900.

THIRD. The issued Capital Stock of the Georgia, Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga., to Stevenson, Ala., 120 miles, that will net the company nearly $2,000,000 of the capital stock of railroad paying 7 per cent. dividends.

FOURTH. The Tallapoosa Furnace, on the line of the Georgia-Pacific Railroad, in the City of Tallapoosa, Ga.,—the said Furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast charcoal car-wheel iron. Present value, $250,000.

FIFTH. The Piedmont Glass Works, situated on the line of the Georgia-Pacific Railroad, in the City of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint-glass flasks and prescription ware. Present value, $100,000.

SIXTH. The Tallapoosa Reclining Chair Factory, on the line of the Georgia-Pacific Railroad, in the City of Tallapoosa, Ga. manufacturing hammock, reclining and other chairs. Present value, $25,000.

SEVENTH. Sundry interest bearing bonds, notes, mortgages, loans, stocks, etc., acquired since the organization of Company, in securing the location on its property of new manufacturing industries, and from sales of its city lots, and cash in bank, received from the sale of treasury stock for improvements not yet invested.

There are already located on the property of the Company, in the City of Tallapoosa, from 3,000 to 3,500 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years; about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights, $75,000 hotel, now building, to be open in October. Street railway and 12 new manufacturing industries under contract and building that will employ fully 1,000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3,500 to 5,000.

THE INCOME OF THE COMPANY

Is derived principally from six sources.

FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now $76,235 04 yearly.)

SECOND. Rentals of its farming lands and sales of timber in "stumpage" (estimated $3,000 yearly).

THIRD. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated $250,000 yearly).

FOURTH. Working of its mines and quarries, by themselves or on "royalties," (estimated $10,000 yearly).

FIFTH. Profits on mineral, timber, and town site options, on line of Georgia, Tennessee & Illinois Railroad (estimated $50,000 yearly).

SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated $186,408 yearly).

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.

DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly April and October.

PROBABILITY of a large increase in each semi-annual dividend by increased earnings and sales.

CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

Total estimated yearly income of Company after construction of Railroad, $525,633.04.

Total estimated yearly income of Company prior to construction of Railroad, $339,235.04.

UNTIL THURSDAY, OCT. 1, IF NOT PREVIOUSLY TAKEN,

$8	WILL PURCHASE	2 SHARES	OR $20 PAR	VALUE OF STOCK
20	WILL PURCHASE	5 SHARES	OR 50 PAR	VALUE OF STOCK
40	WILL PURCHASE	10 SHARES	OR 100 PAR	VALUE OF STOCK
80	WILL PURCHASE	20 SHARES	OR 200 PAR	VALUE OF STOCK
120	WILL PURCHASE	30 SHARES	OR 300 PAR	VALUE OF STOCK
240	WILL PURCHASE	60 SHARES	OR 600 PAR	VALUE OF STOCK
400	WILL PURCHASE	100 SHARES	OR 1000 PAR	VALUE OF STOCK
600	WILL PURCHASE	150 SHARES	OR 1500 PAR	VALUE OF STOCK
1200	WILL PURCHASE	300 SHARES	OR 3000 PAR	VALUE OF STOCK

Checks for the October dividend of 20 cents per share will be mailed in October to all stockholders of record Oct. 1; and all stock purchased in September will receive the October dividend.

As but 30,000 shares remain unsold, and, when taken, the entire issue will have been disposed of, applications for stock in September will be filled in the order received until October 1, and all subscriptions in excess of this amount will be returned to the subscribers.

No orders will be received at the present price of $4 00 per share after 12 o'clock midnight October 1, and all orders for stock should be mailed as soon as possible, and in no event later than several days prior to that date to insure delivery at present price of $4.00 per share.

Address all orders for stock and prospectuses, and make checks, drafts, or money orders, payable to

Hon. JAMES W. HYATT, Treas., GEORGIA-ALABAMA INVESTMENT & DEVELOPMENT CO.,

Room 313 Stock Exchange Building, CHICAGO, ILL.

SOUTHERN OFFICES, Tallapoosa, Haralson County, Ga. NEW YORK OFFICES, 11 Wall st., rooms 30 and 32. BOSTON OFFICES 244 Washington st, rooms 8, 9 and 10. PHILADELPHIA OFFICES, room 944, Drexel Building. PROVIDENCE OFFICE, room 1, Butler Exchange. CHICAGO OFFICE, room 313, Stock Exchange Building. BALTIMORE OFFICE, room 4, Bank of Baltimore Building. FOREIGN OFFICE, No. 2, Tokenhouse Buildings, London, England.

☞ Eighty page illustrated Prospectus of Tallapoosa, Stock Prospectus of Company and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineers' Reports, &c., mailed free on application to any of the above-named officers of the company.

WHAT PRESENT STOCKHOLDERS SAY.

TALLAPOOSA, GA., Aug. 22, 1891.

We, the undersigned, stockholders of the Georgia-Alabama Investment and Developing Company, being in the City of Tallapoosa for the purpose of investigating the properties of the Company,, and the accuracy of the statements made regarding their value and earning capacity, and the location, advantages, and development of the city, hereby testify:

First, That we find each and every statement made by the Company in their printed matter regarding the City of Tallapoosa, the manufacturing industries, building developments under way, and property and prospects of the Company, much within the facts as now existing.

Second, That we find the actual situation at Tallapoosa is much understated, rather than overstated by the Company, in every particular, all representations made being fully verified by investigation on the ground, and many advantages of great importance not being mentioned either in their Prospectus or other printed matter; in fact, we find the situation at Tallapoosa, in every respect, much more promising, and far better than we had reason to expect, from the statements made by the Company in their various publications.

William H. Greene, Phelps, N. Y.
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E. P. Soverhill, Newark, N. Y.
L. R. Sanford, Albion, N. Y.
Fred H. Lancaster, Syracuse, N. Y.
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REMOVING STAINS.

A correspondent asks us for directions for removing ink stains from cloth. In addition to answering this particular query, we also give directions which may be found useful in other cases:

Ink stains in cotton or linen can often be removed by washing in salt and water; while wet they can be taken out with vinegar or milk without injury to color or fabric, but either of these methods must be employed before the fabric is washed with soap or even wet with water.

The stains easiest to remove are those of sugar, gelatine, blood, and albumen; a simple washing with water is all that is necessary for all kinds of fabrics.

For grease spots on white linen or cotton goods, use soap or weak lyes.

For colored calicoes, warm soapsuds.

For woollens, soapsuds or ammonia.

For silks, benzine, ether, ammonia, magnesia, chalk, yelk of an egg with water.

For paint, varnish, and resin stains, on white or colored cotton or woollen goods, oil of turpentine and benzine, followed by soapsuds.

For silk, benzine, ether, soap; hard rubbing is to be avoided.

For stearine, sperm candle stains of all kinds, use ninety-five per cent. alcohol.

For wine and fruit stains on white cotton or linen, fumes of burning sulphur, warm chlorine water.

Wash colored cottons or woollens with tepid soapsuds or ammonia. Silks the same, with very gentle rubbing.

For rust, nut-gall, ink stains on white cottons and linens, a warm solution of oxalic acid, dilute muriatic acid followed by granulated tin.

Give colored cottons and woollens repeated washings with a solution of citric acid if the color is fast.

Do nothing with silks; all attempts only make things worse.

For lime, lye, alkali stains on white cottons and linens, wash with cold water.

For colored goods and silks, a weak solution of citric acid applied with the tip of the finger to the spot, previously moistened with water.

Acid, vinegar, orange juice, etc., stains on white cottons and linens; wash with pure water or warm chlorine water.

On colored goods or silks, use ammonia, diluted according to the fineness of the tissue and the delicacy of the color.

For tannin, walnut-shell stains on white cottons and linens, Javelle water, warm chlorine water, concentrated solution of tartaric acid.

On colored goods or silks, use chlorine water, diluted according to the tissue and its color, each application to be followed by washing with water.

Tar and axle grease stains on white cottons and linens, soap, oil of turpentine and water, each applied in turn.

For colored cottons and woollens, first smear with lard, rub with soap and water and let stand a short time; then wash with oil of turpentine and water, alternately. silks, the same, using benzine instead of turpentine, and dropping the water from a certain height on the under side of the stain. Avoid rubbing.

To remove fruit stains from linen: (1) Moisten the stained places with a little water; then hold them over a lighted brimstone match in such way that they catch the fumes without burning. The stains will yield to the fumes and may be washed out. Avoid soap before the remedy is applied. (2) Hot, sweet milk will also remove fruit stains if used before soap is applied. (3) To take out stains of acid, fruits, etc., rub the place each side with yellow soap, then lay on a paste of starch made with cold water, rub it in and bleach the linen in the sun till the stains come out.

Scorches may be removed from linen by spreading over them the following mixture: Juice pressed from two onions, half an ounce of white soap, two ounces of fullers's earth, and half a pint of vinegar; mix and boil well. Let it get cold before using it.

Stains of ink on books and engravings may be removed by applying a solution of oxalic acid, citric acid, or tartaric acid upon the paper without fear of damage. These acids take out writing ink, but do not interfere with the printing.

A mixture which is excellent for removing grease spots and stains from carpet and clothing is made from two ounces of ammonia, two ounces of white castile soap, one ounce of glycerine, one ounce of ether; cut the soap fine, dissolve in one pint of water over the fire; add two quarts of water. This should be mixed with water in the proportion of a tea. Other spots in silk are to be rubbed gently with a linen rag dipped in this mixture.

It frequently happens that from long neglect, plate becomes so stained and spotted that it cannot be immediately restored by any of the usual plate powders. Whenever this occurs, mix one part of sal ammonia with sixteen parts of vinegar. Rub the stains or spots gently with the mixture; they will soon disappear. The plate then should be well washed in soap and water.—*Ladies' Home Companion.*

THE MANAGEMENT OF DOGS.

Editor American Sportsman:

I was much pleased and greatly interested in the article on the dog and their management that appeared in the SPORTSMAN from the pen of Mr. Hugh Dalziel. To advance the growth and beautify the coat, he advises the use of cocoanut oil. Right. But do your many readers and lovers of the dog know that there is within their reach a more simple and easier obtained article and at far less expense, that answers the same purpose of the oil. This is nothing more nor less than Ivory Soap, manufactured by The Procter and Gamble Co., of Cincinnati. I have used it for many years and find it for all practical purposes far superior to anything I have ever used in my kennel. For washing setters I have never found its equal. Its healing properties are wonderful, and for sores and eruptions of any kind invaluable. It leaves the skin soft and clear, furnishes life to the coat, produces a beautiful growth of feather, and leaves it smooth and glossy and free from harshness. I use it with lukewarm rain water, which I find is the best. This forms a rich, oily lather, and helps loosen all stubborn scales and blotches of the skin. To those putting dogs in condition for show purposes it is first-class, and does away with the use of oils, eggs, etc. I have no purpose in advising the use of the soap only for the good of the dog. I have no interest, directly or indirectly, have never met, nor do I know any of the manufacturers. But I must give them credit for giving us the best soap for kennel purposes I ever used.

JOHN BOLUS,
Kilbuck Kennels, Wooster, Ohio.

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3—IS IT GOOD FOR SUMMER COMPLAINTS?
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5—IN THE GREAT FOOD CONTROVERSY WHAT WAS THE RESULT?
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